THE ADHYATMA RAMAYANA

Yuddha Kand

Discourses

by

Swami Akhandananda Saraswati

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Adhyatma Ramayana

By

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Introduction: Basic Feeling.

The 'Valmiki Ramayana' is charitra-pradhan, dominated by the behavior and life of Shri Rama. In it, the Sat of the Sacchidananda is given predominance. Bhagwan Rama is Sat-swarup. His bhava and His stuti pervade the entire granth. Being presented from this drishti, the Valmiki Ramayana focuses on the Sat - the pure existence and authority of Bhagwan Shri Rama. The 'Yoga Vasishtha' is Gnan-pradhan. The Chit part of the Sacchidananda is predominant in his granth. The 'Anand Ramayana' presents the anand-pradhan aspect of Bhagwan Sacchidananda Rama. These three Ramayanas are written by Muni Valmiki.

The 'Adhyatma Ramayana' is written by Vyasaji. In the sequence of the granths, the Ramayana of Valmiki is given first and the Puranas by Vyasaji later. Even in the Mahabharata Vyasaji has described Valmikiji and his adi-kavya, the first Ramayana. He has given the succinct essence of all three in his 'Brahmanda Purana'. In the 'Adhyatma Ramayana' Bhagwan's Sat-Chit-Anand (Sacchidananda) aspects fill every episode of this great granth. *'Krishnaastu pragnaanaghana e`va'* Bhagwan is completely saturated with the Sat, Chit and Anand in every way.

The Mahatmya of the 'Adhyatma Ramayana'.

Shri Sutaji was describing the greatness of this granth to Shaunak and other Munis, sitting in the Naimisharanya. Naradji is the Acharya of the Bhakti-marg. It was he who gave Valmiki the upadesh of the Ramayana. If he has any ichha at all, it is to induce people to get involved in Bhagwan's bhakti. This is why Naradji always keeps moving around. One day, he came to the Satya loka.

'Satya loka' means the realm of the Satya-guna. The antahkarana is created in the Sattvaguna. Brahmaji reigns in the realm called the realm called the 'Satya loka', where the Vedas manifest in human form and surround him. A radiance, like the sun at sunrise, is emitted from Brahmaji's shareer. Markandeya and other Munis do Brahmaji's stuti. He sits on his throne with Saraswati beside him.

Brahmaji has to do the work of creating this world. He is the samashti antahkarana - meaning, the collective mana, buddhi, chitta and ahankara of all the beings in creation. The antahkarana is the fourfold mind, with four aspects, and Brahmaji has four heads which are the four Vedas. Vivek is needed for creating this srishti, so Brahmaji uses a hansa as his vehicle. Vidya is needed for creating this srishti and so Brahmaji keeps Saraswati with him.

Brahmaji is Bhagwan's mana, which creates this whole world. Naradji went to Brahmaji - who is his father - and bowed to him respectfully. He did Brahmaji's stuti. Brahmaji was pleased with his son's behavior. The secret of successful vyavhar is that if we want to ask for something from someone, we will get a better response if that person is pleased with us. If he is not pleased with us, he won't be eager to explain every intricate detail in full.

There is another factor in this - generous intellectuals are not miserly in giving Gnan. They explain everything in depth regardless of the capacity of the questioner to understand the knowledge being given. However, if he is pleased with the person who asks, he will take greater care to make everything perfectly clear.

Pleased with Naradji, Brahmaji asked, 'Naradji, what is the reason for your coming? What do you want to know?'

Naradji said, 'you have already explained everything else to me. I have come today to ask about an incidental matter. This is the Kali Yuga. All the activities of the manushya are for getting sukha. People do punya in the Kali Yuga but they want to be sukhi. They have no respect for honesty and truthfulness; they indulge in dishonesty and lies. They put the blame on other people and hide their own faults. They want to usurp the wealth of other people, have asakti for other men's wives, and cause dukha for others. They consider their shareer to be their all-in-all. They have lost their way in this sansara because they are nastik. Their behavior is lowly, like animals. They rebel against their mother and father.

This manushya does not know that true sukha dwells in their hriday, not in the objects of the outside world. The more limpid and pure his heart, the more sukhi he will be. His mano-vritti is sukha-akara. A sukha-akara vritti rises in the mana of a person who does punya. Those who don't do punya may possess immense wealth, but they are seldom sukhi. There is no connection between wealth and sukha. Wealthy people may have everything people feel is necessary for

happiness - a big family, every worldly comfort, a good position etc, but it is seen that they are generally dukhi.

A sharp cry of pain pierces their hriday while their mano-vrittis ripple with pleasure. Wealth and sukha are not synonyms. Those who have the bhram that rich people are happy face much trouble. In general, wealthy people are very seldom happy people. They have wine, women, luxuries, and every possible comfort, but there is scant sukha in their hriday.

Our country, Bharat, is Dharma-pradhan; it is dominated by Dharma. In a Dharma-pradhan desha, the people revere their mother and father. In a bhoga-pradhan place, people revere the giver of bhoga.

(*De`haatmadrishtayo moodha naastikaah pashubuddhayah,*

Maatripitrikuladve`shaah streede`vaah kaamakinkaraah.

Adhyatma Ramayana Mahatmya 11)

Brahmins sell the Vedas out of greed, to earn their livelihood. The purpose of their learning is monetary gain, not to obtain Gnan. The manushya has become blind with intoxication, measuring success with the amount of cheating he can do successfully. People of all the Varnas cross over the boundaries of what is right and proper for them to do. This results in anarchy and social disorder. Men and women no longer adhere to the sanctity of marriage; they insult and disdain their spouses without hesitation.'

I am reminded of a story from another Ramayana, which contains a subtle message. It is a beautiful assertion of Sitaji's sat-charitra. One day, Shri Sita-Ramachandra were seated in the durbar when a lavish gift was brought in. There were basketfuls of diamonds, pearls, fruits and flowers. Shri Rama had the baskets sent to their rooms.

Later, Sitaji began to look to see what gifts had been sent. She saw a beautiful lotus flower in the basket of flowers. This exquisite lotus had a divine fragrance. Sitaji was tempted to breathe in this wonderful scent. She kept picking up the flower, smelling it, and putting it back into the basket. A little later Shri Rama came into the chamber. Sitaji opened the basket of flowers and showed Him the flower. She did not mention that she had already opened the basket and smelled the flowers before He came. Shri Rama understood that Sitaji had deliberately avoided telling this to Him.

The thought came to Shri Ramachandra that if other women come to know that a pativrata like Sitaji also hides things from her husband, they will begin to deceive their husbands. By chance it was the dvadashi - the twelfth day of the lunar calendar. Sitaji had gone into the garden to bring tulsi leaves when she remembered. She turned back without plucking any leaves, but her sari got caught in a twig and one leaf broke and fell to the ground. Sitaji was distressed. She lamented and confessed to Shri Rama about her not telling Him that she had smelled the lotus before offering it to Him.

Shri Rama said, 'I don't know any method by which the leaf can be joined to the shrub again, but Naradji is sure to know. He will tell you when he comes.' Naradji came, and the matter was put to him. 'There is no difficulty in this,' he said. 'Any pativrata can take the leaf in her hand and touch it to the twig, and it will get attached.'

'I am a pativrata,' said Sitaji. 'I will attach the leaf.' She held the leaf in a way that it touched the twig from where it had fallen, but the leaf did not get attached. Many people were watching with great interest. Some of them began to smile, thinking that there must be some lapse in Sitaji's total dedication to Rama. Sitaji was shocked. 'I have done no paapa knowingly,' she thought.

Naradji said, 'all right; I will do dhyana to see why the leaf didn't get attached.' He sat in dhyana for some time. Then he said, 'Sitaji smelled a flower repeatedly before offering it to Shri Rama. This has become a dosha in her pativratya.'

Sitaji said, 'yes, that is true. I did make that mistake. What should I do now?' Naradji made her do a prayashchitta. Then he told her, 'attach the leaf now.' Sitaji obeyed and the leaf got attached.

This episode is given to show Sitaji's pativrata-Dharma. Apart from this single nominal lapse there was no lapse in her Dharma as a devoted wife in her entire jeevan.

This pativrata Dharma did not stay in the Kali Yuga. Women disdain their husbands, and this destroys their pativratya. The pavitrata of the charitra is the greatest thing in jeevan.

Naradji asked Brahmaji, 'even the relationship of a son with his mother and father becomes dushit. The son rebels against them. The Shastras say that for a son, his mother and father are what a Guru is to his shishya; they are to be revered. People behave in a way that is inappropriate instead of having

shraddha and respect for their parents. Their buddhi is dushit. How will they get auspicious paraloka? Please do kripa and tell me of a method for this.'

Brahmaji said, 'Beta, you have asked a very good question. The desire to know the Rama-Tattva is in your mana. I will describe it to you. Parvatiji had asked a similar question to Shankarji. Shankarji told her, "all the paapa-tapa of a manushya are destroyed by reciting, or listening to the Adhyatma Ramayana."

Paapa is in the form of karma and tapa is in the form of its fruit. A manushya has to suffer the fruit of his action without fail. A person who understands the rahasya of the Adhyatma Ramayana and gives it a place in his interaction all his life will be saved from the doshas of the Kali Yuga. He will obtain all the fruits. This will be his bhakti. He will never suffer. All the sukhas of this sansara will be easy for him to obtain.'

There are two episodes in the 'Adhyatma Ramayana', both important. One is the 'Ram hriday' and the other is 'Ramagita'. If a person understands the rahasya of either of these, he can grasp the rahasya of the Upanishads, because both episodes are filled with the quintessence of the Upanishads. There is a great parampara of this 'Adhyatma Ramayana'. Many Mahapurushas have narrated it and listened to it. Combined, they are not equal to even a small portion, because of the gravity of the essence of its Gnan

Since it is given in the form of a conversation between Shiva and Parwati every shloka of the 'Adhyatma Ramayana' is the form of a mantra, and so, the smaran of Rama is done first of all.

Raamam vishvamayam vande` raamam vande` raghudvaham,

raamam vipravaram vande` raamam shyaamaagrajam bhaje`.

Ram hriday: The chinmaya, advay Parabrahm takes an Avatar for the samsiddhi of those who do His upasana.

In brief, a majhab that does not have the Darshan Shastras is made of only stories and episodes. There are great majhabs that are famous in this world, but there is a difference between their principles and the principle of the Vedas.

These majhabs believe in the Ishwara, but they believe that He stays in the seventh Heaven, far from the world He has created, that He is nirakara, He is never sakara.

The Vedic principle is that the Ishwara is the potter as well as the clay, the substance of which this world is made. When the one who makes, and that which is made, are one, we understand that it is the Ishwara who has manifested as this sansara. He has presented Himself in the form of His creation.

A person who grasps this knowledge gets a Paramatma-bhava everywhere. He obtains the Param-Satya in the form of the Tattva-sakshatkara.

The Vaishnava, Shaiva, Shakta, Ganapatya and Saurya believers all accept this Mata. Among the Acharyas, Shankar, Ramanuja, Nimbarka, Vallabh and others know that it is the one Bhagwan who manifests in many forms. The obvious conclusion will be that in the Matas that do not accept the Vedas, the Ishwara is nirakara and stays in the seventh Heaven. In the philosophies founded on the Vedas, Bhagwan manifests even as clay.

When Bhagwan is clay, His murtis will be made, and their puja will be done. And then, Bhagwan's Avatar comes even as trees, cows, etc. When He appears in form of objects He is in the form of Dharma. His Avatar is in the form of an individual, and it becomes bhakti. In ekagrata His Avatar is in the form of Yoga, and in the buddhi His Avatar is in the form of Gnan.

The purport of this is that a person who has understood Bhagwan's svabhava knows that everything is Bhagwan's Avatar - a stone, tree, animal, boar, lion, horse, or something else. Bhagwan's taking an Avatar in the form of a manushya is meant for us to learn the bhava of a manushya.

The Devtas prayed to Vishnu Bhagwan to descend to the earth in an Avatar to remove the burden on the prithivi. The burden on the prithivi means, the increase of people who have abhiman. Satpurushas feel distressed when abhiman develops in the satta, chitta, and anandata. To remove their dukha and remove the abhiman that is a form of paapa, Bhagwan accepted the prayer of the Devtas. He took an Avatar as Rama in the Surya-vansha. He killed the Rakshasas and established kirti.

A manushya's kalyan is in doing shravan and kirtan. His whole jeevan gets filled with Bhagwan if he does this. All his paapa-tapa are removed.

A non-descript, ordinary person is not called Bhagwan! The Paramatma is one who existed before the creation of this world, and created this world, but was not made. The world is false, but He is not false. The world keeps burning and

dying, but He remains unchanged. The world emerges from Him and is immersed in Him; He remains unchanging in the sthiti and pralay of this srishti.

The people who are unable to describe the relationship between the sansara and the Paramatma cannot describe the relationship between the jeeva and the Paramatma either. They can shut their eyes and do dhyana, they can become an asanga drashta, or they can do bhavna. However, they won't know what the connection is between this interactive world made of the pancha bhoota, and the Paramatma. Actually, the activities they do are not the swarup of the Paramatma. Even the feeling of being a sakshi is a bhava and so is the feeling of being asanga and nirakara.

The Paramatma is the cause of srishti, sthiti, and pralay. He is the magician. A magician does not get deluded by the magic show he presents. The Paramatma is beyond imagination. He is Sita-pati Ramachandra. Vyasaji bows down to Him.

This 'Adhyatma Ramayana' is the Ganga that has come from Shankarji, who is like a mountain. This Ganga merges into the ocean that is the form of Rama. This Ganga purifies all the three lokas - this mortal world, Swarga and the nether world.

Parwati always stays close to this Ganga. She places a question to Shankarji. The question is about the Sanatana Tattva. 'Please let me drink in the rasa in which Gnan-vairagya and bhakti are combined in one charitra. Please explain the rahasya of Rama to me. I have heard that when bhakti comes into a person's hriday he swims across the sea of this sansara.'

The Vedic Mata is that the Paramatma is neither a sadhan nor is He the sadhya. He is neither sanyoga nor viyoga. He is nitya-prapta - always with us - but seems aprapta because of agnan. Therefore, Gnan is needed to obtain Him. The 'Adhyatma Ramayana' gives bhakti filled with Gnan. How can we obtain that bhakti?

What bhakti-bhava does is:

Kalita kandha dhanu toona kati shara sarayoo teera.

There is no need for you to go to Ayodhya, to the bank of the Saryu flowing there. What is needed is the bhava of viyoga - 'Bhagwan is not meeting me.' Then, tears of the pain of viraha will come into your eyes, your throat will be choked, and the shareer will become lax. To get the bhava of sukha-dukha with

Bhagwan is bhakti. In bhakti even dukha has sukha in it. An unbroken bhava of bhagavad-prema is Yoga-bhakti.

There is no sign of Maya anywhere in the Parabrahm Paramatma. A person who does Bhagwan's bhakti day and night achieves the Param-pada.

(Vandanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,

Bhajanti chaaharnishimapramattaah param padam yaanti tahaiva siddhaah.

Adhyatma Ramayana 1. 12)

In contrast, a person who considers the Avatar to be a manushya can never do bhakti in his jeevan; nor can he obtain Gnan.

There was a doubt in Parwatiji's mana, 'what kind of a Paramatma is Rama? He was distressed by Sitaji's viraha. He did not have Gnan, which is why Vasishtha gave Gnan to Him. If Rama is Gnani, why will people do His seva? What kind of Ishwara is He?'

Hearing Parwatiji's question, Shankarji said, 'Devi, you are blessed! These are not aspersions on Rama, nor are they your suspicions. He Parwati, this is the jignasa of your mana, to know what the Rama-Tattva is.

People assume things about the mana of other people. They discuss other people's daughters and daughters-in-law, etc. He Parwati, Bhagwan is in your mana that such a question has arisen in it. Nobody has ever asked me such a question! Only a person who has unfathomable bhakti can ask a question like this.'

Shankarji bowed down at Shri Ramachandra's feet and began to describe His Paramatma-swarup lovingly to Parwati.

'Shri Ramachandra Bhagwan is beyond Prakriti. It is the svabhava of Prakriti to keep changing. Prakriti's natural gati is to rise from the lower to a higher level. A manushya sometimes feels compassion when he sees a poor, diseased man. He even takes the man to his house to do his seva. A feeling of pride at his own benevolence comes into him. Then a feeling of disgust for the man overrides his compassion. The different gunas of Prakriti are the cause of these changing feelings. Compassion rises in a manushya when Sattvaguna is strong. Abhiman rises when Rajoguna is strong, and Tamoguna rises when disgust reigns in his mana. The vikas seen in the beginning turns into vikar at the end.

By contrast, Bhagwan is Gnan-swarup. He is ekarasa, unchanging; He is Purushottam, and He is the anand of all. He creates this world with His Maya. This srishti surrounds Rama the way iron dust surrounds a magnet. The manushya does not understand this because of nasamajhi. The manushya wants to keep his agnan within himself and blame Bhagwan for it. A person who is attached to the sansara thinks that Rama is attached to the sansara just like him, and He wept because of viraha like any ordinary man. Even if he were to see the Paramatma stand in front of him, he would not recognize that this is the Paramatma! The state of such a man is like a fool who searches frantically for a gold chain, forgetting that he is wearing it. Because of this the manushya has to wander over births and the realms in-between the births.

There is no darkness in the Surya, no night in it. As the Atmadev, Rama is the nature of effulgence; He is vishuddha Gnan. There is no scope for the darkness of ignorance in this Gnan. A manushya is active in the activities of his mana, buddhi and shareer, but he makes the mistake of blaming the Parameshwara. The difference of Gnan-agnan is not present in Rama; He is pure consciousness. He is the sakshi of even agnan, meaning, He knows that agnan is separate from Him.

Rama-hriday - the rahasya of Rama has been introduced in the first part of the 'Adhyatma Ramayana'.

Rama-rahasya - Rama's swarup is the subject of the 'Rama-hriday'.

Sitaji was seated beside Rajadhiraj Shri Ramachandra in the Court of Ayodhya. Lakshman, Bharat, Shatrughna and Hanumanji were in attendance. Guru Vasishtha - the traditional Guru of the lineage of the Raghuvansha - was seated close by. In the hearing of them all, Shri Rama told Sitaji, 'Hanumanji is our nishpaapa bhakta, so explain My Tattva to him.'

Many Rishi-Munis, highly respected citizens and senior officials were present in the Royal Court of Ayodhya when Shri Rama said this to Sitaji, but she was the only person there who knew the rahasya of Rama.

Sitaji said, 'Hanuman, you are a sharanagata. I am giving you the upadesh of the Rama-Tattva. Listen carefully.'

Sitaji told Hanuman the rahasya of Shri Rama in His presence, at His command. Hanumanji was the biggest recipient of Shri Sitaji's motherly prema.

Ayodhya is the place where the urge to fight is completely absent. Nobody in Ayodhya feels enmity for anybody. It is an empire of shanti.

Sitaji herself is vidya-vritti. She is the Tad-akara vritti that is always immersed in the Parabrahm Paramatma. Hanuman is the shishya, and Rama is the Shasta - the ruler. The difference in them is because of the upadhi of the vidya-vritti in the form of Sita; otherwise, there is no difference in the. Therefore, Sita is the only person qualified to give this upadesh.

The people are getting the darshan of the saguna, sakara Rajadhiraj Shri Ramachandra with their indriyas. Sita is seated by His side, because buddhi is always close to the Atma. By just seeing a person it is not possible to know whether he is highly learned or uneducated, a sadachari with sadguna or just the opposite. All you can know is that he is a manushya. You cannot know about his behavior - whether it is good or bad - Gnan, or bhakti. And so, for the unknown to be known, the only method is through speech. Even in speech there can be several concealed purposes.

(1) The purport of Dharma is to inspire karmas, in order to explain the vidhi-nishedha.
(2) The purport of Bhakti is to consider some One to be the sakshat Parameshwara, feel prema for Him, and do His seva.
(3) The purport of Gnan is to show the Vastu-Tattva in its real form.

Sitaji told Hanuman, 'Rama - the son of Dashrath, the child of Kausalya, the elder brother of Lakshman, served by Bharat, and worshipped by you - is the Parabrahm.'

Just uttering 'Parabrahm' does not give Gnan, so Sitaji elaborated, 'Sacchidanandaghana. *Ramante` yoginah yasmin iti* - Rama is the base of everybody's delight. Whoever experiences sukha within himself, it is because of Rama. A person who does not understand this rahasya is deluded. He believes that sukha comes from outside. The sukha a person gets from money, relations, and fulfillment of worldly desires is a bhram. This bhram is removed only when a person gets the anubhav and Gnan that the font of sukha is actually the Atma within.

The swarup of Rama is the manifestation of anand. It is because it is in keeping with the swarup that obeying the injunctions of Dharma gives anand. This can

be known only when a person gets the sakshatkara of the Atma that is greater than anything else.

Vedanta is not a collection of stories and narratives which you can read and get Gnan. To obtain Gnan it is necessary learn from the Guru and then do chintan and manan.

Sat - the Paramatma is sat-swarup. 'Sat' means 'is'. There is no object or vyavhar in this world in which 'is' is not there. 'Is' is there even in 'is not'! No vyavhar can be done without the Sat. Animals, birds, clothes, house - nothing is separate from you, it is all one with you. The 'is', because of which the 'is' of all is used in interaction - that 'is, is Rama.

In the grave usage of Vedanta it is said, *'ghatah san patah san'* - what is Rama? He is Sat.

Sat is that, by the existence of which a person is aware of things. Otherwise, there will be no awareness of anything. You, yourself, are that Sat. If you don't exist, nothing exists.

Aatmaaraamo viraajate` - Rama means the Atma, and the Atma means Rama.

Chit - Chit means that you are aware of things because of Gnan. Sanskaras are accumulated in the chitta, and it is the Chit that is the chitta. Words like 'parichit' and 'sanchit' are also in the same sense. Chit becomes chitta when it gathers sanskaras. Chit means Gnan - *svayam prakaashate`* - the self-effulgent consciousness in al beings. The Chit is not concerned whether there is anything to be aware of or not. That Chit is Rama.

Anand - who is the param-premaspad; the one loved the most? Everybody became entranced by Rama's beauty. He was loved by all. Surpanakha, Khar-Dushan, and Marich saw Rama and forgot every consideration. So, where is this Rama, and who does the manushya love the most?

Ramah paraatma prakrite`aranaadiraananda e`kah purushottamo hi.

Adhyatma Ramayana 1. 17.

Without doubt, Shri Ramachandra is beyond the Prakriti. He is the Paramatma, anadi, and filled with anand, advitiya, and the Purushottam.

You are, yourself, anand-swarup. Janak was immersed in Brahm-nishtha. He and the Sanakadi Rishis were enthralled when they saw Rama. It was as though the

Chandrama was enthralled at the sight of the Chandrama! That means, you yourself are Rama, and therefore, you are anand-swarup.

You are yourself sukha-swarup. If sukha abides in some other, you will have to become dependent on them for sukha. If sukha is at some other place, you will have to go there to obtain it, and if it is in some other time you will have to wait for it. Your heart will break; you won't even be able to enjoy the sukha you have remaining with you.

Sukha in the form of the Atma makes a manushya free from dependence. Your Atma is always with you, to give you the anubhav of sukha, without needing to examine it or pay for it, striving to obtain it, and without waiting for it.

The Atma is free of dvaita. It is the form of *asti-bhaati-priya* - meaning, existence, knowledge and anand; the Sat+Chit+Anand, in other words. The Atma is not a vishay of the indriyas. The power of the indriyas is limited, they cannot perceive the Brahman. The Atma is pristine, free of vasanas, and it is the swarup of anand.

Kriya entails effort and fatigue. The Atma is free of kriya and frenzy. It is nirvikar. It is the place of supreme repose. From birth to death there is only sadbhava, no vikar in the Atma. It is stainless. There is no hint of any impurity in it. It is free of paapa, self-effulgent and all-pervading. This purity, and the absolute absence of dirt is not found anywhere in this world.

Kaajala kee kotharee mein kaise`hun sayaano jaaya,

Kaajala kee e`ka re`kha laagihai re` laagihai.

(How can I go into a room filled with lamp-black, with such dexterity that I can come out without any stain on myself?)

How can the srishti be compatible with the Vedas? The one Paramatma is the srishti-karta, because of whom this srishti-sthiti-pralay happens.

What if the Paramatma did not become the srishti?

The srishti may be shoonya, or a paramanu, or the Prakriti. There is definitely a fundamental Tattva - a moola-Tattva - of this srishti, and that is the Paramatma. If you consider the moola-Tattva and the Paramatma to be separate, it will establish the Dvaita Mata. According to the principle of the Advaita Vedanta, however, 'the vignan of one gives the vignan of all.' This is not possible in the Dvaita Mata. The Gnan of the moola-Tattva give Gnan of all the Tattvas.

A man sees some men in his dream. He sees fools as well as wise men. It is his own mana that takes on the different forms seen in the dream. In the waking state, he believes someone to be his friend and someone to be his enemy. He considers some to be his own and some to be others'. He feels raaga-dvesha. It is all the dirt of his own mana.

Nobody likes to be called a fool, because we all identify with our buddhi, and the buddhi is close to the Atma. There is no stain, no paapa-punya in the Atma, which is why we do not accept it even in connection with the deha. If we doze off and someone asks whether we had fallen asleep we are quick to deny it. Why do we do this? Is it a dosha to fall asleep?

No; this is a natural reaction, because the Atma is stainless. However, it is essential to know that the moola-Tattva in order to know the Atma.

The moola-Tattva of the srishti is Rama, and Rama is Sita, therefore, even when they are shown as two, the Tattva is one.

Giraa aratha jala beechi sama kahiyata bhinna na bhinna.

(The word and its meaning are one, like water kept in different compartments.)

Sitaji told Hanuman, 'I am the moola-Prakriti of this sansara. I am the mother and Rama is the father, but the Brahman contains both the mother and the father.' No such person can be found in this world who is the mother as well as the father. If anybody says he is both parents, nobody will believe him.

'The Brahman is free of the upadhi of mother-father. When the Brahman assumes the upadhi of Rama-Sita, He becomes the father and also the mother. Sita, in the form of the Prakriti, creates this world with the proximity of Rama. She cannot create the world with the Rama-rahasya; she can only create the world with His proximity. All this leela is my leela. Rama does not do anything. I was in Rama's hriday when the bridge was being build and when Ravana was killed.

Agnani people attribute all the kriyas to Rama, but Rama neither walks, nor stands still. There is no dukha in Him, no desire, no tyaga, no karma, and no parinam, even though they seem to be there because of Maya's gunas. Rama is anant-murti and He is inviolable.'

The *khudi* (self) of all is separate, and the Khuda (God) is one. Both the khudi and Khuda are perceived because the khudi exists. People who analyze the Tattva make three divisions.

(1) The Atma-Tattva
(2) The Paramatma-Tattva
(3) The anatma-Tattva

Tattva means gold. It is in the bangles, the ear rings, the necklace, etc. The ornaments are separate but the gold is one. All the akara and prakar of the whole world are Sita's leela. Even the Valmiki Ramayana states: *'Seetaayaah charitam mahat'* - the charitra of Sita is great.

Rama is nirvikar. He is *sarvaatmaa* - the Atma of all. He has no involvement of any work or trade. It is the Parabrahm Paramatma who appears as Prakriti. The separateness is superficial. It is mithya. Had it not been so, the examples of iron, clay etc being one, and claim of 'the knowledge of all by the knowledge of one' would have been false. To obtain the Gnan of abheda it is necessary to get the Gnan that there is no bheda; all are one.

The eyes are in the deha. If the eyes want to measure the anant, it is not possible. The eyes are a camera. A camera takes a photo, showing a smaller version of the original object. Our buddhi, hriday and anubhav are all small. It is not possible for them to take a photo of the anant. A photo of the sky is shown on a piece of paper - is the sky the size of the paper? No!

If a person becomes free of this camera he will become established in his poornata. When the anant is measured with the anant, then you will know that anant and anant are not two, they are one.

You believed the shareer seen in the svapna to be your 'I', and the shareer of the jagrit to be your 'I' - both are Maya. Rama gave Hanuman the example of the akash and the upadesh of the moola-Tattva.

The Vedas state that the Paramatma is not a kalpana, bhavna, or form of the antahkarana; He is the moola-Tattva of this world. He is the chetan-Tattva. Other majhabs describe the Paramatma as a belief. Vedanta calls Him a form of *dhaatu* - a primary substance. Therefore, it is possible to get the sakshatkara of the Paramatma.

There is the akash in which the earth, other planets, stars etc are created. They remain for some time and then they are destroyed. This is the maha-akash that

cannot be severed or broken. Walls are built, but space is not cut. The math-akash is a house, and the ghata-akash is the space inside a pot - they are like reflections in water. That, which fills everything without being different in different individuals is the chid-akash - pure consciousness, reflected in every antahkarana. The chid-akash is reflected in the mithya buddhi, and the anatma is reflected in the waters of vasana. Mithya means something that is perceived but is not real, like the blueness of the sky. The reflection of the akash is seen because of the mithya upadhi; it is mithya because it is not actually there.

Ghata-akash means the space within the boundary - an *avachhe`da*. There is no avachheda in the Parabrahm Paramatma; He is paripoorna. The ghata-akash is kootastha - immovable. The jala-akash, meaning the space of the akash in water, is the jeeva, and the *me`ghaakaasha* (the cloud in the sky) is the Ishwara. The Atma-Brahman is not the karta. The karta is the buddhi that is influenced by the false appearance of the sansara. The jeeva is also a superimposition; it is not real.

This sansara is like a cremation ground of a Tantric that seems to come alive. There is nothing there, but it seems that a wedding procession of ghosts and spirits are reveling with all pomp and splendor. It is the mana that is seen in the form of the ghosts, spirits etc.

Mahadev is alone in the Maha-smashaan of this world. Shankarji alone is the Sat in this great crematorium we call the world. The prapanch seems to have consciousness because of agnan. The only factual vastu is the oneness of the Atma-Paramatma.

The Brahman cannot be broken up, but we perceive all the separateness because of the fragmented buddhi. The jeevan of what is perceived is a dream. It is very little, very short. The one who perceives it is Satya, poorna, and vast. It is the Atma who perceives everything, and the Atma is ajar-amara.

What if the Brahman were to be perceived? If the Atma perceives the Brahman as a vishay, it will be kalpita, an imagined object. It will be small, while the one who perceives will be Satya. The things seen all around will be small. The Atma also perceives the things all round.

The Rama-Tattva described by Sitaji in the ‘Adhyatma Ramayana’, the Rama-Tattva described by Shankarji, and the Brahm-Tattva described by Rama Himself, through the example of the akash, all indicate the moola-Tattva of this srishti.

This is the ‘Rama-hriday’. This Gnan is obtained through the Mahavakyas like ‘Tattvamasi’.

Avichhinnasya poorna`na e`katvam pratipaadyate`,

tattvamasyaadivaakyaishcha saabhaasasyaahamastaatha.

Adhyatma Ramayana 1. 12

Mahavakyas like Tattvamasi are not imagined convictions. They are factual knowledge.

RAMA-GITA: The upadesh Shri Ramachandra gave to Lakshman for obtaining the anubhav of the Paramatma is called the ‘Rama-Gita’. It includes the explanation of the profound Rama-Tattva.

RAMA-TATTVA: The Bhagavad-Gita is a sacred writing of the Purana style and the Rama-Gita is a sacred writing of the Upanishad style.

The first time Shri Rama gave an upadesh was in the Aranya Kanda, and it is called the ‘Sankshipta Rama-Gita’ because it is in brief. The second upadesh was in Ayodhya after He had been crowned on the throne. This upadesh was in greater detail and so it is called the ‘Large Rama-Gita’.

THE SANKSHIPTA RAMA-GITA: After giving up the Rajya and going into the forest with Sita and Lakshman Rama was sitting alone in the Panchavati one day. Lakshman went to Him and bowed down. With great humility he asked Rama, ‘Bhagwan, I wish to hear from Your lotus-face, the sadhan of Moksha which is unfailing and unsullied. There is nobody else, but You, who can give me the upadesh of bhakti, vairagya and poorna Gnan.’

Rama gave Lakshman the most profound secret Gnan. This Gnan is such that if a manushya listens to it he becomes free of agnan immediately. Shri Rama described the swarup of Maya and the sadhan for Gnan, and described Gnan as well as vignan. He explained the swarup of the gneya Paramatma to Lakshman.

MAYA: To have Atma-buddhi for the objects that are anatma, like the shareer – meaning, to identify with the things that are inert in themselves - is Maya. Maya has two forms - vikshep and avaran. Vikshep means confusion and avaran means the covering of avidya that hides the Atma-swarup.

A manushya imagines all kinds of things from the Mahat-Tattva to Brahma and all the gross and subtle matter of this sansara, and is deprived of his Gnan-

swarup Atma because of this. If the jeeva - who is actually a form of the Paramatma - does sadhana and knows the Atma, he becomes free of Maya.

SADHAN: A manushya should come to a definite conclusion about the oneness of the jeeva and Shiva. He should become free of the panch klesha - the five afflictions of ignorance, ego, attachment, aversion, and fear of death. He should serve his Guru with bhakti, with his mana, vani, and karma. He should develop the virtues if shama-dama etc and adhere to the rules of yama-niyam etc. He should free himself of all attachments and behave equal good-will for all. And, he should have single-minded prema for Rama. He should be completely uninvolved in the sansara, live in solitude, and do Vedanta-vichar in an unrelenting effort to obtain Atmagnan. Such a person obtains Gnan.

GNAN WITH VIGNAN: To know yourself to be separate from the buddhi, prana, mana, deha, and ahankara, know that you are the nitya-shuddha-buddha chetan Atma, is Gnan.

Vignan means Atma-sakshatkara, a direct personal experience of your true Self.

When a manushya gets vignan he knows himself to be beyond the buddhi and other upadhis. He obtains the realization that he is one, non-dual, Satya, unattached, self-effulgent, the sakshi of all, paripoorna, undying, ever-free, chid-anand-swarup. This kind of Gnan, vignan and vairagya are attained in a short time by a bhakta, and he obtains Moksha.

THE SWARUP OF THE GNEYA PARAMATMA: The meaning of the Gnan of oneness of the Atma and the Paramatma means to merge into the Paramatma along with the moola-avidya, shareer, our karmas and our indriyas. The laya of avidya is Moksha. The Atma is always Mukta. It is the swarup of the Paramatma.

THE BIG RAMA-GITA: Even after Sita-tyaga, Shri Ramachandra continued to rule as an ideal ruler for the benefit of His people. One day, finding Him alone, Lakshman came to Shri Ramachandra. He bowed down with great bhakti and prayed, as a sharanagata, for the upadesh of Gnan.

Shri Rama observed that the Gnan He had given to Lakshman at Panchavati needed to be elaborated upon for Lakshman to absorb Atmagnan fully. To remove the darkness of agnan in Lakshman, Shri Rama gave him a detailed upadesh of Gnan with great pleasure. The three principle steps of the process of sadhana are made clear in this upadesh.

(1) To work according to the Varna-Ashram

(2) To give up karma after chitta-shuddhi
(3) To develop the six enriching habits called Shatsampatti and become qualified to be a jignasu, and taking sharan in the Sadguru.

If a person does not give up doing karmas actively and intentionally, he will not be able to come out of the cycle of rebirth. Doing karmas to fulfill worldly desires makes the identification with the shareer stronger, and then it becomes impossible to walk the path of Paramartha.

A sadhak, however, reaches a stage where the difference of Paramatma-jeevatma disappears from his antahkarana, because the effulgence of vignan dispels the illusion created by Maya. Therefore, for the jeeva to get Moksha, karma is redundant. Only Gnan is needed.

An agnani who has anatma-buddhi has the unease of mind, of being part of the penance of doing karma-tyaga. A Tattvagnani has no such burden. A person who has bodha, and whose chitta is free of vikar, should give up even the vihit karmas after undertaking the proper rituals. By the kripa of his Guru he absorbs the purport of the Mahavakyas like Tattvamasi, and obtains the anubhav that the Brahman and the Atma are one. He becomes sukhi and attains eternal tranquility.

The shareer has three upadhis - the sthoola, sookshma, and karana. An enlightened person comes to the decision that he is not connected to any of these three shareers. He is Atma-swarup. He is not connected to the five imaginary koshas (sheaths) of the Atma like the annamaya kosha, etc. He is the advitiya and ajanma Atma that is the Brahman.

The buddhi-vritti created by Tamoguna changes at every level, creating the bhranti that the things of this sansara are Satya. Therefore, this buddhi-vritti has to be given up by using the method of *ne`ti-ne`ti,* negating everything until only the Atma remains. This is the method of the Shrutis to establish the Atma-Tattva, and negate the sansara. It gives the anubhav of the vastu that is pure consciousness, eternal, sukha-swarup, without attributes, self-effulgent, all-pervading, and advitiya.

Anaadyavidyodbhavabuddhibimbato jeevah prakaashoayamiteeryate` chitah,

aatmaa dhiyah saakshitayaa prithaksthito buddhyaa parichhinnaparah sa e`va vahi.

Chidvimbasaakshyaatmadhiyaam prasangatastve`katra vaasaadanalaakttalohavat,

anyonyamadhyaasavashaatprateeyate` jadaajadatvam cha chidaatmache`tash.

Uttar Kanda 50. 40-41

That means the buddhi that has been created by the avidya which is anadi, reflects the prakash of this chetan called the jeeva. The Atma is separate from it, being the sakshi of the buddhi, although the Paramatma is not separate from the buddhi. Like iron heated in fire, the chidabhasa sakshi Atma and the buddhi stay together and identify with one another. This results in their chetanta and jadata being perceived.

The proximity of the Guru along with Veda-vichar gives vivek of the jada-chetan, making it possible for the jada to be given up. Then the person gets the anubhav of the Rama-Tattva.

Shri Rama explained the method of doing Atma-chintan by describing His swarup. 'I am the form of prakash. I am unborn, eternal, and advitiya. I am always evident and absolutely pure. I am full to the brim with vishuddha vignan. I am free of any ailments, and totally untainted. There is no kriya in Me. I am anand-swarup and eternally Mukta, I have unlimited powers, I am beyond the range of the indriyas and immutable. I am Gnan-swarup, anant, and infinite. The Vedic Pundits do My chintan continuously in their hriday.

This kind of unbroken chintan destroys avidya. While doing chintan you should know that this whole world is the swarup of the Paramatma, and immerse your swarup in the Atma that is filled with the Chid-anand. Then, the difference of outside-inside vanishes. When you know this moving-unmoving world to be the swarup of the Omkara you get immersed in Samadhi.'

For the bodha of the Advaita, Rama reiterates:

Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa tadaa,

yathaa jalam vaarinidhau yathaa payah ksheere` viyadvayomnyanile` yathaanilah.

Yah se`vate` maamagunam gunaatparam hridaa kadaa vaa yadi vaa gunaatmakam,

soaham svapaadaachitare`nubhih sprishan punaati lokatritayam yathaa ravih. Uttar Kanda 50. 56-61

'Just as water merges into the sea, milk into milk, the ghata-akash into the maha-akash, and air into air, becoming one, if a manushya does the chintan of the prapanch not being separate from his Atma, the jeeva becomes established in the feeling of being the Mukta Paramatma.

A purush who serves Me with his chitta - whether in My nirguna form of My saguna form - is My roop. He purifies all three worlds with the touch of the dust of his feet, just as the Surya does with sunlight. This advitiya Gnan is the quintessence of all the Shrutis.'

Shri Rama took the decision to tell this secret teaching to Lakshman.

Apart from these three episodes, there are some special things that are given in the 'Adhyatma Ramayana'. They are important because of their connection with the chintan of the adhyatma.

SOME POINTS GIVEN IN THE ADHYATMA RAMAYANA WHICH DESERVE TO BE DISCUSSED: The Ramayana is a complete allegory. Dashrath is the jeevatma with ten indriyas. Kaushalya is kushal-vritti. Sumitra is the active shakti for antahkarana-shuddhi. Kaikeyi is the shakti that removes the pratibimba, necessary for Ravana to be killed. Rama's sankalpa has the power of Gnan, which is strengthened further by Kaikeyi's bhavna.

Rama, Lakshman, Bharat and Shatrughna have been given as symbols of several quartets - the four Varnas, the four Ashrams, Vishwa-Taijas-Praagna-Turiya, jagrit-svapna-sushupti-turiya, Ishwara-Hiranyagarbha-Praagna-Turiya, Sankarshan-Pradyumna-Aniruddha-Vasudev, etc.

The purport is that nothing exists, but the paripoorna Parabrahm Paramatma. All the desha-kaala-jaati, sthiti-avastha-karma, etc are transient. To get this anubhav it is necessary to destroy all the subtle enemies that hide in the shareer symbolized by the fortress of Lanka. The enemies are ahankara-mamata, depicted by Ravana-Kumbhakaran and other Rakshasas.

When Shri Rama, Sita and Lakshman left Ayodhya to live in the vana for fourteen years, the people of Ayodhya were distraught. The great Muni Vamdev consoled them by introducing them to the Rama-Rahasya.

E`sha raamah paro vishnuraadinaaraayanah smritah,

e`shaa saa jaanakee lakshmiryogamaaye`ti vishrutaa.

Asee she`shastamanve`ti lakshmanaakhyashcha saampratam,

e`sha maayaa gunairyukttastattadaakaaravaaniva.

E`sha e`va rajoyuktta brahmabhoodvishvabhaavanah,

sattvaavishtastathaa vishnustrijagatpratipaalakah.

E`sha rudrastaamasoante` jagatpralaykaaranam,

Ayodhya Kanda Sarga 5. 11-14

This Rama is the Adi-Narayana, Bhagwan Vishnu, and Janaki is Yoga-Maya who is Laxmiji. The one who has the name 'Lakshman' at present, and follows Shri Rama-Sita is the Sheshaji. This Purushottam Bhagwan is connected to Maya and perceived in various forms. When He attached Himself to Sattvaguna He is Vishnu Bhagwan who protects all the three worlds. At the end of the Kalpa He takes the ashray of Tamoguna and becomes Rudra, who causes pralay.

When this Parabrahm Paramatma became Rama, Valmiki revealed the artha of the Vedas in the form of the Ramayana, to tell the world about the charitra of Rama. Rama is mantra-murti. He manifests in the hriday.

There are two people in the jeevan of Shri Rama who give Him guidance. Vasishtha is the Brahmin Muni, symbolizing the pragna shakti, and Muni Vishwamitra is the Kshatriya Muni, symbolizing the prana shakti. Both pragna and prana are very important in the jeevan of a manushya. Their presence is in his jeevan can enable him to attain the supreme goal.

The episode of Ahalya-uddhar has a description that Muni Vishwamitra persuaded Rama to touch Anaya. Seeing Rama hesitate, he said, 'don't be afraid. You are not doing any paapa. It is Your kartavya to give salvation to a lady who has done paapa. All her paapa will be burnt to cinders by Your touch.'

This is the drishti of a Sant, which has the capacity to make an inert object filled with consciousness. The greatness of a manushya's drishti is in uplifting the downfallen. The rules of the outside world don't create any obstacle in this.

The importance of the Sadguru is also shown in another episode. Only by the kripa and inspiration of a Sadguru can a sadhak become free of his jadata and obtain the prakash of the shuddha chaitanya.

In the granth called 'Prapannamrita' of the Ramanujacharya Sampradaya, Shurpanakha is given the character of Radha in the Krishna-Avatar. The purport is that if a manushya connects his kamana to Bhagwan, he gets a very lofty fruit, no matter how low he has fallen.

In the 'Mahavir Charit', Surpanakha, Manthara, Khar-Dushan, Marich, and others have been depicted as sadhan-roop in Ravana's political policy. When they had some contact with Rama they obtained param-gati.

In concluding, it is essential to draw your attention to a particular point given in the 'Adhyatma Ramayana'. The combination of Gnan and karma is the base and support of this entire granth in general and in the 'Rama-Gita' in particular. Gnan is apaurusheya - it is not created by any manushya. In fact, it is not even made by the Ishwara or any jeeva. Nor has it come from any book. Nowhere in this world is there a description of the swarup of Gnan. Tattvagnan has no majhab, or you can say it is the majhab of the Avadhoots. Gnan comes only by complete comprehension.

In the anushthana of a mumukshu, a combination of Gnan and karma is essential, but the Paramatma is not connected to karma or upasana in any way. Gnan is self-established. It needs no help from karma. A vritti filled with Brahmagnan and its rasa stays in the shareer of a Brahmagnani. It rises on occasion, 'I am the Brahman'.

The importance of a manushya's karma has three drishtis:

(1) For pleasing the Paramatma
(2) For becoming nishkama
(3) Because of prema for one's kartavya

The five kleshas were completely absent in Rama doing His kartavya. Had the three states of jagrit-svapna-sushupti and srishti-sthiti-pralay existed in the eternal stream of the Sacchidananda, these kleshas would also have been in Rama. There is not the slightest possibility of bandhan in Rama - He is the pratyak chaitanya, ekarasa, paripoorna, advitiya, and not subject to fragmentation. Even so, He is the beej in the form of amrita.

Rama is nitya-shuddha-buddha-Mukta. His doing tyaga of Sitaji means the Parabrahm is without shakti, He is nirguna and nirakara. This is the nishedha of vritti, the negation of Maya.

Akhandananda Saraswati.

ADHYATMA RAMAYANA

By

SWAMI AKHANDAND

(1)

Suppliment.

The Parabrahm Paramatma is the Sacchidanandakanda - the source of bliss that is pure existence, pure consciousness, and pure anand. The Sacchidanandakanda Brahman manifested in the form of Rama. It is that Brahman who is Rama, and also Krishna and also Shiva. The many formss of the Brahman creates a jignasa to know about the nirakara dhatu in them. There are dangling ear rings, a necklace, and bangles. A knowledgeable person says, 'they are all gold.' You ask, 'what is gold?'

There is an urge to recognize the substance of different forms. If only one form were to be decided upon - that only this form is gold, or if it was made totally nirakara - then there will be nothing to arouse jignasa.

If you want to obtain Gnan about the Parameshwara there should be many akaras in Him. Those who believe only in the nirakara do not obtain Gnan, because they accept only the nirakara form of the Parameshwara, which is beyond the reach of people. Even those who believe the Parameshwara to have only one akara accept that He is limited to that form. They become filled with the shraddha that that form alone is the Paramatma.

Actually, the one who is present in all the thousands of forms should be searched for. Thus, by the method of the Sanatana Dharma - the Vedic Dharma - the Parameshwara is described in the forms of Brahma, Vishnu, Shiva, Ganesh, Surya, Devi, Rama, Krishna, and other forms. This enables us to recognize the one in the different forms.

Therefore, the fact is that we cannot understand the nirguna, nirakara and nirvishesh vastu without first superimposing a form on it and then negating the form.

The Valmiki Ramayana describes the Sacchidananda Rama with the predominance of the Sat, the satkarmas He does, the kind of sadbhava He has, and His many sadgunas. Right at the start, Valmiki asks a question:

Konvasmin saampratam loke` gunavaan kashcha veeryavaan.

'Who, at this time, is the manushya in this sansara with the maximum gunas and the greatest valor?'

The adhikari shrota and the adhikari vakta are described.

Tapah svaadhyaayaniratam tapasvee vaagvidaam varam,

naaradam paripaprashra vaalmeekirmunipungavam.

'The tapasvi (Valmiki) asked Naradji.'

The one who asked is a tapasvi and the one who answered is not only a tapasvi, he is also constantly engaged in svadhyaya and he has the capacity to explain his anubhav to others. If a person is an anubhavi, but incapable of articulating his experience, his wisdom will remain within himself. If a person is very eloquent, but has no anubhav worth talking about, what will he say?

Narad has tapasya as well as svadhyaya - is constantly introspecting and gaining deeper insights. So, he is an ideal vakta. Valmiki asked him, 'who, at this present time is the most gunavan manushya in this world?'

Bhavabhuti has written, 'why do all the poets praise only Shri Ramachandra? This is a great dosha of the poets - whatever we read is full of Shri Rama's good qualities!' The answer to this is given in the 'Prasanna Raghav'.

Svasookttinaam paatram raghutilakme`kam kalayataam,

kaveenaam ko doshah? Sa tu gunaganaanaamavagunah.

'The poets use their skills to describe Rama's gunas, but they are not to blame. *Sadgunaganaanaam avagunah* - it is the ava-guna of Rama that whoever you see is attracted by His gunas. He is the only form of the treasury of satkarma, sadbhava, and sadguna. If you wish to find an ideal in any area of virtue, it will be found in Rama.'

The predominance of Sat is in the Valmiki Ramayana. The predominance of the Chit is in the Yoga Vasishtha, which is also called the Maha-Ramayana. It contains descriptions of Bhagwan's Gnan-swarup. There is another famous Ramayana, the 'Anand Ramayana'. The 'Adhyatma Ramayana' is an inclusive granth because the descriptions of Bhagwan's sadguna and sadbhava, descriptions of His Chit-swarup and Anand-swarup are all given in it. It contains Bhagwan's Anand-leela, Chit-leela, and Sat-leela. One thing worth noting in it is

that Ravana is a shishya of the Sanat Kumars and also of Naradji. They tell him that this Rama is Bhagwan. After hearing this, Ravana decided, 'I want to die at the hands of Rama.' These Sants did not leave even Ravana an a-bhakta. He, who we see as Ravana from the outside, has the beej of bhakti in him.

When we see anybody as bad it is our own mana that is bad. Whether the person is actually bad or not is not conclusive.

Regarding the charit of Shri Ramachandra Shri Ramanujacharya has said, 'I have done shravan of the Valmiki Ramayana eighteen times from the lips of my Guruji. Each time I found a new meaning in it.' There is a commentary on the Valmiki Ramayana called 'Bhushan', which enumerates these eighteen new meanings.

So, Rama is the Param-Tattva. The Brahman described in Vedanta is sakshat Rama. Rama-Sita are the Abhinna-Tattva. Sita is not separate from Rama and Rama is not separate from Sita. Bharatji is the form of a bhakta and Shatrughnaji is the servant of Bhagwan's servant. Lakshmanji is Bhagwan Ramachandra's companion. The special factor about Hanumanji is that a Bhakta who chants the name of Rama unceasingly may or may not tell Him, but Rama reaches everywhere for His bhakta's benefit.

Now, Shri Rama is to be described. This is the 'Adhyatma Ramayana'. *Rama-ayana* means the house of Rama. 'Ayan' means house. 'Ramcharitamanas' means the source of Shri Rama's charit. The form of the katha emerges from the lake of the manas.

Chalee subhaga kavitaa saritaa saun,

raama bimala jasa jasa bharitaa sau.

In the Ramcharitamanasa the poetry of the amrita of Rama's charit flows.

Where does it originate?

The Gangaji, the Saryu, the Brahmaputra and other rivers originate from the Mansarovar. In the same way this Rama-katha originates in the *maanasa* - the mana that is spiritual. The meaning given by Goswami Tulsidasji for the word 'manas' is, basically, the adhyatma. If Goswamiji has taken the maximum number of points from anywhere, it is from the 'Adhyatma Ramayana'.

The meaning of the word ‘adhyatma’ is that the mana is in the shareer and the roop of Shri Rama that is in the mana is what we ensconce on the throne of this granth.

‘Adhyatma Ramayana’ means the picture of that Rama, who is enthroned in our hriday as the antaratma, the antaryami.

The Adhyatma Ramayana

By Swami Akhandananda Saraswati

Yuddha Kand

The First Sarga.

The setting out of the vanar sena.

Shreemahaade`va uvaacha

Yathaavadbhaashitam vaakyam shrutvaa raamo hanoomatah,

uvaachaanantaram vaakyam harshe`na mahataavritah. 1. 1

Kaaryam kritam hanumataa sudushkaram,

manasaapi yadanye`na smartum shakyam na bhootale`. 1. 2

Shatayojanavisteernam langhaye`tkah payonidhim,

lankaam cha raakshasairguptaam ko vaa gharshayitum kshamah. 1. 3

Brityakaaryam hanumataa kritam sarvamashe`shatah,

sugreevasye`drisho loke` na bhooto na bhavishyati. 1. 4

Aham cha raghuvanshashcha lakshmanashcha kapeeshvarah,

jaanakyaa darshane`naashcha rakshitaah smo hanoomataa. 1. 5

Mahadevji said to Parvatiji, “Parvati! Rama felt a deep joy.”

Rama said, “Hanumanji has done what even great Devtas cannot do! They can’t even think of such things being achieved, leave alone doing them! To fly over a samudra that is one yojan wide and to set fire to the city of Lanka – who has the power to do such fantastic feats? As a sevak Hanumanji has done incredible work for his Swami’s happiness. There has never been a sevak like Hanumanji, nor will there be in future. By getting information about Janaki Hanumanji has protected

not only Me, but also the vansha of Raghu, Lakshman, and the Raja of the vanars – Sugriva!

Sarvathaa sukritam kaaryam janakyaa parimaarganam,

samudram manasaa smritvaa seedateeva mano mama. 1. 6

Katham nakrajhashaakeernam samudram shatayojanam,

langhayitvaa ripum hanyaam katham drakshyaami jaanakeem. 1. 7

Shrutvaa tu raamavachanam sugreevah praaha raaghavam,

samudram langhayishaamo mahaanakrajhashaakulam. 1. 8

Lankaam cha vidhamishyaamo hanishyaamoadya raavanam,

chintaam tyaja raghushre`shtha chinntaa kaaryavinaashinee. 1. 9

It was an act of great punya to find Janakiji. When I think of the samudra – one yojan long, and filled with all kinds of dangerous creatures – I am filled with unease. I wonder how I will get to Lanka and see Janakiji."

Sugrivaji chided Ramachandra gently. "Ramachandra! We will cross the samudra and go to Lanka, no matter how many dangerous creatures there are in it. We will kill Ravana! Please give up all anxiety. Worry should never be permitted when a major venture is before us."'

'Chintaa kaaryavinaashinee' – Sugriva quoted a Vedic hymn that says, '*chintaa* – meaning, worry – ruins the success of an undertaking.' A manushya who indulges in worry becomes nervous. His buddhi stops working, and the task ahead is spoilt. A manushya should cross over all that comes with a smile on his face. This world is not to be gone through with moaning and lamenting.

E`taanpashya mahaasattvaan shooraanvaanarapungavaan,

tvatpriyaartham samudyukttaanprave`shtumapi paavakam. 1. 10

Samudratarane` buddhim kurushva prathamam tatah,

drishtvaa lankaam dashagreevo hata itye`va manmahe`. 1. 11

Nahi pashyaamyaham kanchittrishu loke`shu raaghava,

griheetadhanusho yaste` tishthe`dabhimukho rane`. 1. 12

Sarvathaa no jayo raama bhavishyati na sanshayah,

nimittaani cha pashyaami tathaabhootaani sarvashah. 1.13

'Sugriva was speaking with Ramachandra. "Look at the vanars!" he said. "They are prepared to jump into the fire to please You! Just makeup Your mind that we have reached Lanka, and Ravana has been killed. I say that there is nobody in all the three lokas who can stand before Your baan. Our victory is certain. The omens are all auspicious!"'

Had Sugriva also become nervous with Rama – had he not encouraged Rama – what would have been the result?

There is an enduring bhava of the Veer Rasa – the feeling of valour and zeal – to fill the chitta with enthusiasm and confidence. It is essential to instil enthusiasm and self-confidence in a manushya who is about to embark on a major venture. Success is difficult to attain if a person is full of doubts.

Sugreevavachanam shrutvaa bhakttiveeryasamanvitam,

angeekrityaabraveedraamo hanoomantam purahsthitam. 1. 14

Ye`na ke`na prakaare`na langhayaamo mahaarnavam,

lankaasvaroopam me` broohi duhsaadhyam de`vadaanavaih. 1. 15

Gnaatvaa tasya prateekaaram karishyaami kapeeshvarah,

shrutvaa raamasya vachanam hanoomaanvinayaanvitah. 1. 16

Uvaacha praanjalirde`va yathaa drishtam braveemi te`,

lankaa divyaa puree de`va trikootashikhare` sthitaa. 1. 17

Svarnapraakaarasahitaa svarnaattaalakasanyutaa,

parikhaabhih parivritaa poornaabhirnirmalodakaih. 1. 18

Naanopavanashobhaadhyaa divyavaapeebhiraavritaa,

grihairvichitrashobhaadhyairmanistambhamayaih shubhaih. 1. 19

Ramachandra was touched by Sugriva's loving rebuke. He said, "what you say is perfectly correct, My mitra."

Then Ramachandra told Hanumanji, "you have already crossed the samudra; we will find some means to cross it. Now, tell Me what the swarup of Lanka is like. Tell us the details of the fortifications."'

Had Hanumanji not seen the city of Lanka so thoroughly what would he have said? He would have had to say that he just saw Janakiji and came back.

Bhagwan's question is congratulatory. It is praise for Hanumanji's actions.

'Hanumanji folded his hands and spoke with great humility. "I will tell You the things as I saw them," he said. "Lanka is a divine city on the summit of a mountain with three peaks. It is protected by four walls made of gold, and has a moat outside the walls. The wall has balconies and turrets of gold. Ravan has made excellent arrangements for water – they will not run short of water even if the siege lasts a long time. There are lots of gardens so they will always have pleanty of fruit – they will not starve. The houses are beautifully made, decorated with gem-studded pillars.

Pashchimadvaaramaasaadya gajavaahah sahasrashah,

uttare` dvaare` tishthanti saashvaavaahaah sapattayah. 1. 20

Tishthantyarbudasankhyaakaah praachyaamapi tathaiva cha,

rakshino raakshasaa veeraa dvaram dakshinamaashritaah. 1. 21

Madhyakakshe`apyasakhyaataa gajaashvarathapattayah,

rakshayanti sadaa lankaam naanaastrakushalaah prabho. 1. 22

Sankramairvividhairlankaa shataghneebhishcha sanyutaa,

e`vam sthite`api de`ve`sha shrunu me` tatra che`shtitam. 1. 23

Dashaananabalaudhasya chaturthaansho mayaa hatah,

dagdhvaa lankaam pureem svarnapraasaado gharshito mayaa. 1. 24

Shataghnyah sankramaashchaiva naashitaa me` raghoottama,

de`va tvaddarshanaade`vah lankaa bhasmeekritaa bhave`t. 1. 25

A thousand elephants are housed on the western gate of the city, and the horses are on the northern gate. Their infantry has over a million well-trained soldiers. It is quartered at the eastern gate of Lanka. A special guard of valorous Rakshasas is stationed at the southern gate of the city.

All four sections of the sena are also kept in the centre of the city, with elephants, horses, chariots and foot soldiers – all well trained, and well equipped. There are cannon and underground passages at strategic points. In spite of these, I will tell you what I have done when I was there.

I killed one fourth of Ravana's sena. I burned down the whole of this golden city and laid waste the garrisons palaces, etc. I broke several cannon and destroyed several underground passages.

He Devta! Lanka will turn into ashes as soon as Your drishti falls on it."'

My father also used to do kathas of the Ramayana, but I was too young at that time to understand; his shareer ended when I was seven. My grandfather left this world when I was about eighteen or nineteen years old. Among other things, he would talk to me about the Ramayana. He told me that the main roads from the gates of Lanka were made in such a way that people who were welcome could walk on them comfortably, but when unwelcome people came in, the roads

were upturned in a way that the people thought they were walking on an underground passage. Suddenly, the buildings above them would crash down, so they would either be killed or captured. This is what I had heard from my grandfather, some fifty years ago.

'The first thing Hanumanji did was to wreck all the security equipment. The Rakshasas were taken unawares. They had made no special arrangements for additional security, because they thought Hanumanji to be just an ordinary vanar. Hanumanji destroyed as much of Lanka as he could, before departing.

Prasthaanam kuru de`ve`sha gachchhaamo lavanaambujdhe`h,

teeram saha mahaaveerairvaanaraudhaih samantatah. 1. 26

Shrutvaa hanoomato vaakyamuvaacha raghunandanah,

sugreeva sainikaansarvaanprasthaanaayaabhidaya. 1. 27

Idaaneeme`va vijayo muhurtah parivartate`,

asminmamuhoorte` gatvaaham lankaam raakshasasankulaam. 1. 28

Sapraakaaraam sudurdhashaam naashayaami saraavanaam,

aane`shyaami cha seetaam me` dakshinaakshi sfuratyadhah. 1. 29

Prayaatu vaahinee sarvaa vaanaraanaam tarasvinaam,

rakshantu yoothapaah se`naamaagre` prishthe` cha paarshvayoh. 1. 30

'Hanumanji said, "He Devesh! Please let us prepare to leave immediately. Let the vanar sena reach the shore of the sea as soon as possible."

Ramachandra responded eagerly. "Yes! Let us hurry. The muhurta is very auspicious – *vinayo muhurtah parivartate`* - we should set out before the muhurta changes. We have to destroy Lanka completely with its golden walls and moats, and bring Sita back. My right eye is twitching. That is an auspicious portent.

Let the entire vanar sena go in one body. Selected vanars should guard the sena in front, at the rear, and on both flanks.

Hanoomantamathaaruhya gachchhaamyagre`angadam tatah,

aaruhya lakshmano yaatu sugreeva tvam mayaa saha. 1. 31

Gajo gavaaksho gavayo maindo dvivida e`va cha,

nalo neelah sushe`nashcha jaambavaanshcha tathaapare`. 1. 32

Sarve` gachchhantu sarvatra se`naayaah shatrughaatinah,

ityaagnaapya hareen raamah pratasthe` sahalakshmanah. 1. 33

Sugreevasahito harshaatse`naamadhyagato vibhuh,

vaarane`ndranibhaah sarve` vaanaraah kaamaroopinah. 1. 34

Kshve`lantah parigarjanto jagmuste` dakshinaam disham,

bhakshayanto yayuh sarve` falaani cha madhooni cha. 1.35

I will sit on Hanuman's shoulder, Lakshman will sit on Angad's shoulder, and Sugriva should be along side. Gaja, Gavaksha, Govaya, Maindya, Dvivid, Nala, Neela, Sushena, and Jambavan should stay with us. We will set off immediately."

Ramachandra gave the aagna and the sena started its journey southwards.

Ramachandra and Sugriva stayed in the middle part of the sena. Some of the vanars were as big as elephants. They also had the ability to change their forms at will. The vanars were in high spirits. They teased each others, joking, growling playfully, and roaring, as the mood came, racing ahead in leaps and bounds.

Bruvanto raaghavasyaagre` hanishyaamoadya raavanam,

e`vam te` vaanarashre`shthaa gachchhantyatulavikramaa. 1. 36

Haribhyaamuhyamaanau tau shushubhaate` raghuttamau,

nakshatraih se`vitau yadvachchandrasooryaavivaambare`. 1. 37

Avritya prithiveem kritsnaam jagaama mahatee chamooh,

prasfotayantah puchchhaagraanudvhantashcha paadapaan. 1. 38

Shailaanaarohayantashcha jagmurmaarutave`gatah,

asankhyataashcha sarvatra vaanaraah paripooritaah. 1. 39

There was no need to worry about food and water for the sena. The vanars took what they wanted from the shrubs and trees they passed. They did not ask for payment, food, clothing or bedding. They declared their determination to reach Lanka and kill Ravana.

Angad carried Lakshman on his shoulders and Hanumanji carried Shri Rama. They rode in the middle of the sena like the Surya and Chandra moving in the heavens. The vanars thumped their tails on the ground as they loped ahead, some of them uprooted trees and carried them on their shoulders like a mace. They would jump up on to the top of a hill as they passed it, showing off their speed and agility. The number of vanars was incalculable – *asankhyataashcharvatra.*

Hrishtaaste` jagmuratyartham raame`na paripaalitaah,

gataa chamoordivaaraatram kvachinnaasajjata kshanam. 1. 40

Kaananaani vichitraani pashyamalayasahyayoh,

te` sahyam samatikramya malayam cha tathaa gireen. 1. 41

Aayayushchaanupoorvye`na samudram bheemanihsvanam,

avateerya hanoomantam raamah sugreevasamyutah. 1. 42

Salilaabhyaashamaasaadya raamo vachanamabraveet,

aagataah smo vayam sarve` samudram makaraalayam. 1. 43

Ito gantumashakyam no nirupaaye`na vaanaraah,

tatra se`naanive`shoastu mantrayaamoasya taarane`. 1. 44

The whole sena was filled with zeal and elation. They travelled day and night, without resting – *kvachinnaasajjata kshanam* – for even a minute. They passed forests and valleys fragrant with the scent of sandalwood trees. There was a great clamour of excitement when they reached the sea.

Shri Ramachandra got off Hanumanji's shoulders and went to Sugriva. The sena had gone like an arrow from Kishkindha to the sea in the south. Ravana was completely unaware that Rama's sena had reached the shore of the samudra.

"We have come to the samudra," said Ramachandra. "We can go no further until we find a way to cross it and reach Lanka. Let the sena get some rest and refreshments, while we think about how this vast samudra can be crossed."

Shrutvaa raamasya vachanam sugreevah saagaraantike`,

se`naam nyave`shayatkshipram rakshitaam kapikunjaraih. 1. 45

Te` pashyanto vishe`dustam saagaram bheemadarshanam,

mahonnatatarangaadhyam bheemankrabhayankaram. 1. 46

Agaadham gaganaakaaram saagaram veekshya dukhitaah,

tarishyaamah katham ghoram saagaram varunaalayam. 1. 47

Hantavyoasmaabhiradyaiva ravano raakshasaadhamah,

iti chintaakulaah sarve` raamapaarshve` vyavasthitaah. 1. 48

Sugriva arranged for the sena to rest along with proper security measures. Everyone felt overcome with depression at the sight of the vast sea and the huge waves, and the thought of the dangerous creatures in it. The vanars had but one thought – to cross the samudra and kill Ravana. The senior mantris surrounded Rama, waiting for His decision.

Raamah seetaamanusmritya dukhe`na mahataavritah,

vilapya jaanakeem seetaam bahudhaa kaaryamaanushah. 1. 49

Adviteeyashchidaatmaikah paramaatmaa sanaatanah,

yastu jaanaati raamasya svaroopam tattvato janah. 1. 50

Tam na sprishati dukhaadi kimutaanandamavyayam,

dukhaharshabhayakrodhalobhamohamadaadayah. 1. 51

Rama felt dukhi, thinking of Sita.

Bhagwan Shankar told Parvatiji, "look; Rama has become a manushya for a specific purpose – *kaaryamaanushah* – not because of prarabdha. He has chosen to adopt a manushya form, but this Ramachandra is advitiya. He is the chit-anand swarup. Dukha does not touch a person who knows the Tattva of his swarup. Then, why will He, who is anand-swarup, feel dukhi?"'

A manushya experiences dukha because of janma-maran, for losing wealth, etc. He feels happy when things are favourable. People are afraid of losing what they have. They feel anger for the person who takes away what is theirs. They are greedy to get more of what they like, and moha for what they consider to be theirs. The manushya stays in a state of intoxication, with the thought, 'he is mine and I am his.'

What is all this?

All these are signs of agnan of the Atma – the Chidatma – and are experienced because of not knowing our own swarup. Dukha is felt by those who have *de`ha-abhimaana,* and believe they are the shareer.

Agnaanalingaanye`taani kutah santi chidaatmani,

de`haabhimaano dukham na de`hasya chidaatmanah. 1. 52

Samprasaade` dvayaabhaavaatsukhamaatram hi drishyate`,

buddhyaadyabhaavaatsanshuddhe` dukham tatra na drishyate`,

ato dukhaadikam sarvam buddhe`re`va na sanshayah. 1. 53

Raamah paraatmaa purushah puraano nityasukho nireehah,

tathaapi maayaagunasangatoasau sukheeva dukheeva vibhaavyate`abudhaih. 1. 54

De`haabhimaano dukham na de`hasya chidaatmanah – the deha does not feel the dukha; nor does the chidatma."'

Look; when a person is immersed in a state of Samadhi he experiences nothing but sukha. There is no dvaita in that state. There is no dukha where there is no buddhi. Dukha is where buddhi is. Had there been dukha in the Atma, there would be dukha even in sushupti. Therefore, dukha and sukha are experienced by the buddhi, bit in the Atma.

'Rama is the param-Purusha – He is always prakash-swarup. He is the swarup of nitya-anand.

People who have agnan experience dukha at times and sukha at times. Then, established in their swarup – which is the Atma – they watch dukha and sukha with detachment.

The Second Sarga.

Vibhishan being disdained by Ravana.

Shreemahaade`va uvaacha

Lankaayaam raavano drishtvaa kritam karma hanoomataa,

dushkaram daivatairvaapi hriyaa kinchidavaanmukha. 2. 1

Aahooya mantrinah sarvaanidam vachanamabraveet,

hanoomataa kritam karma bhavadbhirdrishtame`va tat. 2. 2

Pravishya lankaam durgharshaam drishtvaa seetaam duraasadaam,

hatvaa cha raakshasaanveeraanaksham mandodareesutam. 2. 3

Dagdhvaa lankaamashe`she`na langhayitvaa cha saagaram,

yushmaansarvaanatikramya svasthoagaatpunare`va sah. 2. 4

Kim kartavyamitoagnamarabhiryooyam mantravishaaradaah,

mantrayadhvam prayatne`na yatkritam me` hitam bhave`t. 2. 5

Mahadevji told Parvatiji, "Ravana saw how Hanuman came to Lanka, performed unbelievable deeds that none of the Devtas – neither Indra, Chandra, Rudra, or any other – could do, to create such havoc in Lanka."

Ravana felt deeply mortified. His head hung low – *hriyaa kinchidavaanmukhah.* He thought to himself, "I boast of my great powers, but I failed to deal with one vanar! What face will I show people?"

Ravana summoned his mantris to a conference of war. "You have seen that Hanuman came, and all he did," he told them. "The vanar came into Lanka, in spite of all our excellent arrangements for our security. That, in itself, was an incredible feat. Not only did he come, he found out where Sita is, and he met her. He killed a great number of Rakshasas, including Mandodari's putra, Aksha Kumar. He burnt

Lanka, and then, before your eyes, he crossed the samudra, defying you to stop him. He went back unscathed! All of you have witnessed his astonishing feats.

Now tell me what you think should be done. You are all wise and experienced. You can give expert advice. Let us decide what is the best thing for us to do."'

Raavanasya vachah shrutvaa raakshasaastamathaabruvan,

de`va shankaa kuto raamaattvam hi lokajito rane`. 2. 6

Indrastu baddhvaa nikshiptah putre`na tava pattane`,

jitvaa kube`ramaaneeya pushpakam bhujyate` tvayaa. 2. 7

Yamo jitah kaaladandaadbhayam naabhoottava prabho,

varuno hunkrite`naiva jitah sarve`api raakshasaah. 2. 8

Mayo mahaasuro bheetyaa kanyaam dattvaa svayam tava,

tvadvashe` vartate`adyaapi kimutaanye` mahaasuraah. 2. 9

Hanoomadgharshanam yattu tadavagnaakritam cha nah,

vaanaroayam kimasmaakamasminpaurushadarshane`. 2. 10

There are vidvans even at the houses of big people, Royal Courts, big businessmen and other VIPs, who say things to please and flatter their patrons.

One day, somebody praised me. I asked him why he was lavishing such praise on me. 'I am not a Seth or Sahukar, or Raja-Maharaj!' I told him.

'No, Maharaj,' said the man, 'but won't you feel pleasure when I praise you? You may show displeasure, but surely you will feel pleased inside, won't you? That is why I praise you.'

Ravana's Court also had its flatterers. Such people make their master blind to the truth.

‘Ravana’s mantris said, “Deva! Why do you question your ability to conquer Rama? You have conquered the three lokas, including our mortal world. Your Beta, Meghnad, tied up Indra after defeating him and brought him to Lanka. He is imprisoned here now. Meghnad defeated Kuber and brought you the Pushpak Viman that has miraculous facilities; we take a flight in it sometimes. You have no fear of Yamaraj’s danda, which he uses to touch people when their time is up. Varun was terrified when you roared, and Maya Asura who has amazing powers of Maya, gave you his daughter, Mandodari, in marriage, and she is subservient to you even now. That being the case, what are the others worth?

Regarding Hanuman’s unruly behaviour and the way he crushed the whole of Lanka, it is because we underestimated him. We thought him to be an insignificant vanar.

Vaanaroayam kimasmaakamasminpamaurushadarshane.

Ityupe`kshitamasmaabhirgharshanam te`na kim bhave`t,

vayam pramattaah kim te`na vanchitaah smo hanoomataa. 2. 11

Jaaneemo yadi tam sarve` katham jeevan gamishyati,

aagnaapaya jagatkritasnamavaanaramamaanusham. 2. 12

Kathabhaktti tathaa sarve` pratye`kam vaa niyojaya,

kumbhakarnastadaa praaha raavanam raakshase`shvaram. 2. 13

Aarabdham yattvayaa karma svaatmanaashaaya ke`valam,

na drishtoasi tadaa bhaagyaattvam raame`na mahaatmanaa. 2. 14

Yadi pashyati raamastvaam jeevannaayaasi raavana,

raamo na maanusho de`vah saakshaannaaraayanoavyayah. 2. 15

We made the mistake of assuming Hanuman to be an ordinary vanar. We felt that there was no need to show our might in any way,” said the flatterers. “Otherwise, he could never have got away with all the

mischief. We became careless. That is why we were cheated. Had we known what he really was, he would never have escaped alive. Even now, if you give us the aagna, we will ensure that not a single vanar or manushya will remain alive on this prithivi. Just give the command to any one of us and see!"

Ravana's brother, Kumbhakaran was present at this discussion. He told Ravana, the ruler of the Rakshasas, "*aarabdham yattvayaa karma svaatmaanaashaaya ke`valam* – my brother, you have started your own destruction by creating enmity with Rama. It is fortunate that Mahatma Rama did not see you when you kidnapped Sita, else He would have killed you then and there. Had He caught sight of you, you would not have come back alive to Lanka. Ravana! Rama is not a manushya – He is sakshat Narayana!

Seetaa bhagavatee lakshmee raamapatnee yashasvinee,

raakshasaanaam vinaashaaya tvayaaneetaa sumadhyamaa. 2. 16

Vishapindamivaageerya mahaameeno yathaa tathaa,

aaneetaa jaanakee pashchaattvayaa kim vaa bhavishyati. 2. 17

Yadyapyanuchitam karma tvayaa kritamajaanataa,

sarvam samam karishyaami svasthachitto bhava prabho. 2. 18

Kumbhakarnavachah shrutvaa vaakyamindrajidabraveet,

de`hi de`va mammnugnaam hatvaa raamam salakshmanam,

sugreevam vaanaraanshchiva punaryaasyaami te`antikam. 2. 19

Sita is Bhagavati Laxmi. You have brought this beautiful woman to Lanka for the ruin of the Rakshasas. She is like a lump of poison that kills even a very big fish if it swallows the poison. You have brought such a piece of poison to Lanka. What you have done is very wrong, but you did it unknowingly. If you take my advice I can set right the mistake you have made. Listen to me with an open mind."

Ravana's Beta, Indrajit, spoke up before his uncle, Kumbhakaran could continue. He spoke with disdain. "What nonsense is my Chachaji saying to my Pitaji? He has lost his mind!"'

Regarding an uncle and nephew, The Neeti Shastra has quite a lot to say!

'Indrajit said, "Pitaji! Just give me the aagna – I will go and conquer Rama, Lakshman, and Sugriva, and all the vanars! I will tie them up and bring them before you!"

Tatraagato bhaagavatapradhaano vibheeshano buddhimataam varishthah,

shreeraamapaadadvaya e`kataanah pranamya de`vaarimupopavishtah. 2. 20

Vilokya kumbhashravanaadidaityaanmattapramattanativismaye`na,

vilokya kaamaaturamapramatto dashaananam praaha vishuddhabuddhih. 2. 21

Na kumbhakarne`ndrajitau cha raajastathaa mahaapaarshvamahodarau tau,

nikumbhakumbhau cha tathaatikaayah sthaatum na shakttaa yudhi raaghavasya. 2 22

Seetaabhidhaane`na mahaagrahe`na grastoasi raajan na cha te` vimokshah,

taame`va satkritya mahaadhane`na dattvaabhiraamaaya sukhee bhava tvam. 2. 23

Yaavanna raamasya shitaah shileemukhaa lankaamabhivyaapya shiraansi rakshasaam,

chhindanti taavadraghunaayakasya bho taam jaanakeem tvam pratidaatumarhasi. 2. 24

Vibhishan entered the chamber at that moment.'

Vibhishan has a prime position among Bhagwan's bhaktas. Vibhishan is buddhimaan. It is said that when the Sanat Kumars gave a shaap to Jay and Vijay in Vaikuntha, that they would be born three times as Asuras because they had stopped the four child-Mahatmas from meeting Vishnu Bhagwan, they felt remorse. They were as one. They felt, 'I will go with them, wherever they are born. I will do their kalyan and come back.'

The Sanat Kumars came as one, in the form of Prahlad when Hiranyakashipu came. They came as Vibhishan when Ravana came. Vibhishan's mana was always attached to Ramachandra's charan-kamal.

'Vibhishan bowed down to Ravana and took a seat next to his, as his brother. Kumbhakaran and many other Daityas were sitting there. There was no kind of indolence in Vibhishan – he was always alert. He voiced his opinion lovingly to Ravana. "Kumbhakaran, Indrajit, and the other great warriors cannot stand before Ramachandra, my brother. A great graha called Sita has caught hold of you, and you are completely in the clutches of this star. You cannot escape. So, welcome it! Give it a lot of wealth and give it back to Ramachandra. After that your jeevan will be filled with sukha; only sukha. Before you are cut into pieces by Ramachandra's deadly baans, take Janaki back to Him, and take His sharan. In this lies your mangal.

Yaavannagaabhaah kapayo mahaabalaa hareendratulyaa nakhadanshtrayodhinah,

lankaam samaakramya vinaashayanti te` taavaddrutam de`hi raghuttamaaya taam. 2. 25

Jeevanna raame`na vimokshyase` tvam guptah sure`ndrairpi shankare`na,

na de`varaajaankagato na mrityoh paataalalokaanapi sampravishtah. 2. 26

Shubham hitam pavitram cha vibheeshanavachah khalah,

pratijagraaha naivaasau mriyamaana ivaushadham. 2. 27

Kaale`na nodito daityo vibheeshanamathaabraveet,

maddattabhogaih pushtaangau matsameepe` vasannapi. 2. 28

Prateepamaacharatye`sha mamaiva hitakaarinah,

mitrabhaave`na shatrurme` jaato naastyatra sanshayah. 2. 29

Give Janaki back to Ramachandra, before the vanars – who are like mountains – come and destroy your sena with their terrible fangs and claws. Unless you do this, Rama will not let you live, even if both Indra and Shankar try to protect you, or even if you go to Patala or sit in the lap of mrityu."'

The advice given by Vibhishan was auspicious, and beneficial, but medicine is rejected by a manushya who is destined to die – *mriyamaana ivaushadham.*

Ravana would have been benefited had he listened to Vibhishan's excellent advice. What he said was without guile, with sincere benevolence. Ravana, however, was in the grip of base tendencies. He refused to listen to good sense. Kaala had come and was hovering over Ravana's head.

You may have heard of this sentence of the Neeti Shastra:

Deepanirvaanagandhashcha suhridvaakyamarundhatim,

na jighranti na shrunvanti na pashyanti na gataayushah.

When a manushya's life is about to end he cannot smell the fragrance of an oil lamp going out, he does not heed the words of well-wishers and he is unable to see the star called Arundhati in the akash. These are the lakshans that mrityu is near.

'Ravana did not listen to Vibhishan's advice. Kaala was hovering over his heads. He told Vibhishan, "Vibhishan! You have become fat eating

the food I give. You live with me but work against my interests. I do what benefits you but you are my shatru in the form of my brother and mitra! There is no doubt about this in my mind. You are an ungrateful and dishonourable person, not fit for me to associate with!"'

Anaarye`na kritaghne`na sangatirme` na yujyate`,

vinaashamabhikaankshanti gnaateenaam gnaatayah sadaa. 2. 30

Yoanyatve`vamvidham brooyaadvaakyame`kam nishaacharah,

hanmi tasmin kshane` e`va dhik tvaam rakshah kulaadhamam. 2. 31

Ravana mistook his well-wisher to be his enemy, deceitful and ungrateful. People of one jaati often want to destroy others of their group.

'Ravana told Vibhishan, "had it been anyone but you, I would have killed him at once!"

Raavane`naivamukttah sanparusham sa vibheeshanah,

utpapaata sabhaamadhyaadgadaapaanirmahaabalah. 2. 32

Chaturbhirmantribhih saardhyam gaganasthoabraveedvachah,

krodha`na mahataavishto raavanam dashakandharam,

maa vinaashamupaihi tvam priyavaadiname`va maam. 2. 33

Dhikkaroshi tathaapi tvam jye`shtho bhraataa pituh samah,

kaalo raaghavaroope`na jaato dasharathaalaye`. 2. 34

Kaalee seetaabhidhaane`na jaataa janakanandinee,

taavubhaavaagataavatra bhoome`rbhaaraapanuttaye`. 2. 35

Te`naiva pre`ritastvam tu na shrunosi hitam mama,

shreeraamah prakrite`h saakshaatparastaatsarvadaa sthitah. 2. 36

When Vibhishan saw Ravana's reaction he *utpapaate`* rose up in the air at once – holding his gada in his hand, accompanied by his four mantris.'

In this, the indication is that Vibhishan intended to fight on the side of Ramachandra. Had it not been so he would have left behind his gada, the way Vidura left his dhanush-baan behind when he left Dhritarashtra, because he did not wish to fight on the side of either the Kauravas or the Pandavas in the Mahabharata war.

'Vibhishan rose up in the air in full view of the whole sabha, with his gada on his shoulder. He did not leave Lanka stealthily. He felt angry. He told Ravana, "I am telling you one last time, Ravana – give up the path to destruction. I am your well-wisher. I tell you what is good for you. Look; when a manushya holds on to a wrong stand, he does not like to listen to good advice. He thinks his well-wisher is his enemy."'

Countless grahas stay in the akash. Even now, nobody knows exactly how many grahas there are. New grahas are being created all the time. At first there were seven, then there were nine, and then eleven. However, the graha called *duraagraha* – is bigger than Rahu-Ketu. There are others, like *sangraha* and *parigraha*, which are adhyatmik. They are grahas that stay in the hriday-akash of a manushya. The biggest graha, however, is duragraha. Ravana was in the grip of duragraha.

'Vibhishan told Ravana, "I am telling you out of love, that you are on the path to destruction, and you are insulting me. You are my elder brother, like a father to me. I tell you the truth – your kaala has been born in Dashrath's house, in the form of Rama. He is not Rama; He is your kaala, and Sita is Kali! They have come to reduce the burden on the prithivi. It is at their prompting that you are refusing to listen to what is good for you – *hitaanna yah sanshrunute` sa kimprabhuh.*

A person who refuses to listen to good advice is called *kutsit swaami*. That means, he is a bad Master because he refuses to listen to what is said by a junior for his good. Ravana! Shri Rama is beyond Prakriti!

Bahirantashcha bhootaanaam samah sarvatra samsthtitah,

naamaroopaadibhe`de`na tattanmaya ivaamalah. 2. 37

Yathaa naanaaprakaare`shu vrikshe`shve`ko mahaanalah,

tattadaakritibhe`de`na bhidyate`agnaanachakshushaam. 2. 38

Panchakoshaadibhe`dana tattanmaya ivaababhau,

neelapeetaadiyoge`na nirmalah sfatiko yathaa. 2. 39

Sa e`va nityamukttoapi svamaayaagunavimbitah,

kaalah pradhaanam purushoavyakttam che`ti chaturvidhah. 2. 40

Rama is the sakshat Paramatma, seated within and without all beings. He has equal goodwill for all. He is everywhere – *bahirantashcha bhootaanaam samah sarvatra sansthitah.*"'

One poet has written, 'the akash is in the Paramatma, and the prithivi is in the akash, and there are jungles in the prithivi, and there are many trees in the jungles – including peepal trees – and there are fruits in the trees, and there are many seeds in the fruits. The Parameshwara is present in every seed.' This is how he explained the Paramatma.

The seeds are separate, the fruits are separate, the trees are separate, and the kernels in the fruits are also separate.

But the Paramatma?

How can anybody separate the Paramatma? Can anybody show separate Paramatma in the separate seeds, in the separate fruits, in the separate trees – or in the prithivi or the akash?

The Paramatma is everywhere, complete in Himself. The fact is, the 'I' of the akash is also the Paramatma; the akash is nothing. The 'I' of the

prithivi is also the Paramatma; the dharati is nothing. The 'I' of the jungle is also the Paramatma; the jungle is nothing. The multitude of the trees in the jungles are also the Paramatma, and so are the fruits and seeds in them. The 'I' of the seeds from which new trees grow is also the Paramatma.

A person who keeps his 'I' separate from the Paramatma has turned his back to the Paramatma.A person who has not turned his back to the Paramatma can never say that his 'I' is separate from the Paramatma.

Trees are of different types, but the warmth in them is one. No tree can hold together unless there is some warmth within it. Without warmth there will be no roots, nor branches, leaves, buds etc – all these are possible only because of the warmth in the tree. The forms are separate and different. Those who don't have a penetrating intellect will see the external differences, because agnan shows separateness.

Look; all of us are sitting here separately, but the similarity in us far exceeds the differences. We all have eyes in front and ears at the sides of our heads. We have two nostrils, and teeth in our mouth, two hands and two feet. If you compare, you will notice that the similarities outnumber the differences.

People have disputes because they catch hold of the differences; we fail to catch hold of the similarities and have prema. This is stupidity. The Vedantis call this stupidity. We have a common oneness, but are unable to catch the similarities. We catch the differences and focus on the 'I' and 'mine'.

External things are never attached to anybody – that is evident to everybody. We all walk on the earth, breathe in the air, and drink water. There is no separateness in the things created by the Ishwara; separateness is created by abhiman.

Somebody says, ‘I have a crore acres of land. I am the owner of this vast tract of land.’

Oh my friend! Land belongs to the Ishwara! Countless birds and animals and other creatures live in it, eat and drink in it. They don’t feel abhiman about the area of the land they use, but you have developed this burden of possessiveness! You don’t carry your house or bank balance with you wherever you go; you carry abhiman! This is how separateness is due to agnan.

Even the differences of the pancha kosha – the five imaginary sheaths that cover the Atma – are not really separate. I have penetrated deep into the pancha kosha and analyzed them – they are one substance. They are imagined as five to awaken vivek and get a clear understanding, but basically, these five imaginary sheaths are not separate.

The Atma assumes an abhiman which is described as one of the pancha koshas, but it is not that this is where the Annamaya Kosha ends and the Pranamaya Kosha begins. There is no dividing line that demarcates one kosha from another.

There was a Mahatma who had come to Vrindavan. He would sit in a fixed asana for hours. Sometimes a fly would get into his nose or eye. This Mahatma would take a bath in the river and then give a discourse, saying, ‘I am seated in the Vignanmaya Kosha as I say this.’ Or, ‘I am speaking from the Anandmaya Kosha’. Mangalhariji would laugh at this foolish talk. He said, ‘this man knows nothing about the koshas.’ He told the man to go away, and wander in the small villages.

Assuming abhiman is the Atma being covered up by the koshas. Just as a piece of transparent crystal takes on the colour of an object placed next to it, the nitya-Mukta Paramatma is reflected in the gunas of Maya, and it assumes the four forms of kaala, pradhan, purush and avyakta.

Pradhaanapurushaabhyaam sa jagatkritsnam srijatyajah,

kaalaroope`na kalanaam jagatah kurute`avyayah. 2. 41

Kaalaroopee sa bhagavaan raamaroope`na maayayaa. 2. 42

Brahmanaa praarthito de`vastvadvadhaarthmihaagatah,

tadantyathaa katham kuryaatsatyasankalpa eeshvarah. 2.43

Hanishyati tvaam raamastu saputrabalavaahanam,

hanyamaanam na shaknomi drashtum raame`na raavanah. 2. 44

Tvaam raakshasakulam kritsnam tato gachchhaami raaghavam,

mayi yaate` sukheebhootvaa ramasva bhavane` chiram. 2. 45

Vibheeshano raavanavaakyaatah kshanaadvisrijya sarvam saparichchhadam graham,

jagaama raamasya padaaravindayoh se`vaabhikaankshee paripoornamaanasa. 2. 46

'Vibhishan told Ravana, "it is abhiman that creates this jagat through the pradhan and the purush. It stays avyakta under all circumstances. It is He, who has manifested in the form of kaala – or, Bhagwan Rama – with the help of Maya, to kill you, in response to Brahma's prayer.

He Ravana! This satya-sankalpa Parameshwara will not erase His sankalpa. Rama will destroy all those who support you – your putras, vehicles, mounts, etc. I will not be able to see you and your whole family die before my eyes – I don't want this to happen. So, I am going. Stay happily in your mahal. We will not meet again."'

Look; Vibhishan did not wait for any Guru to give him upadesh – he renounced his position and all his possessions in Lanka. Even if the Guru gives an upadesh for sangraha, and tells you to accumulate wealth, you should think about how appropriate it is. And, if the most wicked person gives the upadesh of tyaga, it is worth listening. To renounce worldly things is something genuine.

‘Vibhishan listened to Ravana and renounced everything. He went off to do seva of Ramachandra’s charanaravinda wholeheartedly. This is the important factor. In tyaga, if the person feels conscious about the tyaga he is doing, it not tyaga at all, because his mana is giving importance to the things he is giving up.

I met a Sadhu at Swargashram once. I went several times to listen to his upadesh. I would sit with him for hours at a time. He had a long beard and white hair. He told me, ‘I had seven sons. I earned money, rupee by rupee, and gave it all to them, and left. Now I stay here, eating whatever I get by begging.’

I will tell you of the black thought that came to me when I heard him say this. I felt that this Sadhu had not renounced anything; he carried his renunciation in his mana wherever he went. This was some forty years ago.

The Third Sarga.

Vibhishan's sharanagati and the building of the bridge to Lanka.

Shreemahaade`va uvaacha

Vibheeshano mahaabhaagashchaturbhirmantribhih saha,

aagatya gagane` raamasammukhe` samavasthitah. 3. 1

Uchchairuvaacha bhoh svaamin raama raajeevalochana,

raavanasyaanujoaham te` daaraharturvibheeshanah. 3. 2

Naamnaa bhraatraa nirastoaham tvaame`va sharam gatah,

hitamukttam mayaa de`va tasya chaaviditaatmanah. 3. 3

Seetaam raamaaya vaide`heem pre`shaye`ti punah punah,

ukttoapi na shrinotye` va kaalapaashavasham gatah. 3. 4

'Vibhishan left Lanka with his four mantris.'

That means, Vibhishan is a Sattvik jeeva, and the four sections of his antahkarana are the four mantris who went with him. Sharanagati is not to be done with an army accompanying the person who seeks refuge in Bhagwan.

'Vibhishan flew through the air and hovered in the air before Ramachandra. He called out loudly, "He Swami! He rajiv-lochan Rama! I am the younger brother of Ravana, who kidnapped Your patni. My name is Vibhishan. Ravana is my brother only in name – he is not a true brother. He threw me out of my mahal because I told this agnani brother of mine the things that were for his benefit. I told him to return Sitaji to You, Rama. I didn't tell him that he must bring her himself; I told him he could send Sitaji with somebody else, if he did not want to go himself, but he did not listen to me.

Hantum maam khangamaadaaya praadvavadraakshasaadhamah,

tatoachire`na sachivaishchaturbhih sahito bhayaat. 3. 5

Tvaame`va bhavamokshaaya mumukshuh sharanam gatah,

vibheeshanavachah shrutvaa sugreevo vaakyamabraveet. 3. 6

Vishvaasaarho na te` raama maayaavee raakshasaadhamah,

seetaaharturvishe`she`na raavansyaanujo balee. 3. 7

Mantribhhih saayudhairasmaan vivare` nihanishyati,

tadaagnaapaya me` de`va vaanarairhanyataamayam, 3. 8

Mamaiva bhaati te` raama buddhyaa kim nishchhitam vada,

shrutvaa sugreevavachanam raamah sasmitamabraveet. 3. 9

Ravana drew his sword and rushed to attack me. I escaped and I have come to You out of fear; not with any valour."'

A manushya who does not accept his weakness is not eligible for sharanagati. If somebody tell you, 'I have come with great vidya and buddhi; I am a renowned vidvan', he is not to be given sharan.

I was just reading Mandan Mishra's 'Brahm Siddhi'. It tells us, among other things, how to recognize that a manushya has Gnan-abhiman. If a person tells you, 'this is nothing new – I knew about it long back', it indicates that he has abhiman about his knowledge.

'Vibhishan said, "I have come into Your sharan with my four mantris. I want to be Mukta of the sansara-sagar, and stay in Your sharan."'

Shall I reveal Bhagwan's weakness to you? Bhagwan's weakness is that as soon as He hears the word *sharana*, He forgets all about Dharma, Karma, upasana, Yoga, etc. There is a shakti in this word that enthrals the Ishwara and He forgets all the rules and laws and self-imposed disciplines.

'Sugriva voiced his opinion to Rama as soon as Vibhishan stopped speaking.'

It must be kept in mind that Sugriva is Rama's mitra, so it is his duty to alert Rama to any danger. It is not Rama's duty to be alert; it is the task of His mitra!

'Sugriva said, "Oh – he is a Rakshasa; he does Maya. He is the brother of Ravana, who abducted Sitaji. He has come with a weapon in his hand, and is accompanied by his mantris. There is a great risk that he will, if he gets a chance, imprison us in a cave and kill us. If You give the aagna, I will tell the vanars to kill him. This is my opinion. Tell me what You decide."'

Please remember one thing – had Ramachandra refused to give sharan to Vibhishan it would have shaken Sugriva's sharanagati. Sugriva would have thought that Rama abandons those who take refuge in Him. He would have thought, 'today Rama is refusing to give sharan to Vibhishan because he is an offender who has great bala. Tomorrow He may abandon me.'

A person who comes to take sharan cannot be denied sharan under any circumstances, no matter how great an aparadhi he may be. It is a rule that a true sharanagata will automatically get the fruit if he becomes an aparadhi.

There is a story in the Padma Purana. Vibhishan did the aparadh of killing a Brahmin. The Brahmins caught hold of him and beat him. They wanted to beat him to death, but Vibhishan did not die, even when they shut him up in a cave without food or water.

The news came to Ramachandra. He went there at once in a viman. The Brahmins told Him, 'Vibhishan has done the aparadh of Brahmahatya. He should be put to death.'

Ramachandra asked the Brahmins, 'do you know My law?

Brityaaparaadhe` sarvatra svaamino danda eeshyate` - if an aparadh is done by a sevak, the danda should be given to his Swami.

Varam mamaiva maranam madbhaktto hanyate` katham? Why are you killing Vibhishan? Kill Me.'

The Brahmins became very frightened. They didn't know what to say or do. They went to the place they had kept Vibhishan imprisoned. They gave him a bath, good clothes and ornaments to wear, fed him well and brought him to Ramachandra.

Rama told Vibhishan, 'first do a prayashchitta for killing a Brahmin, and then come to Me. I will make you do a penance for your wicked deed, because nobody else can make My bhakta do prayashchitta.'

This is Bhagwan's weakness – He protects His bhaktas.

People who try to separate Bhagwan's sharanagatas from Him are fools, and so are those who try to block somebody from becoming His sharanagata. Nobody who comes to Bhagwan's sharan is turned away.

Yadeechchhaami kapishre`shtha lokaansarvaansahe`shvaraan,

nimishaardhe`na samhanyaam srijaami nimishaardhatah. 3. 10

Atau mayaabhayam dattam sheeghramaanaya raakshasam. 3. 11

Sakride`va prapannaaya tavaasmeeti cha yaachate`,

abhayam sarvabhoote`bhyo dadaamye`tadvratam mama. 3. 12

Raamasya vachanam shrutvaa sugreevo hrishtamaanasah,

vibheeshanamathaanaayya darshayaamaasa raaghavam. 3. 13

'Ramachandra smiled and thought, "you know about Dharma-Karma, Beta, but you don't know the Dharma of sharanagati." He told Sugriva, "you are trying to frighten Me, to stop Me from protecting a sharanagata with the possibility of his trapping and killing Me. An action prompted by fear is disastrous and so is an action prompted by greed. To think that Vibhishan will do Me harm, or that harm will come to Me because of him, are both the result of a weakness of the chitta, prompted by fear and greed. They are not factual."

Ramachandra looked at Sugriva and said, smilingly, “don’t try to persuade Me to reject a person who has taken sharan in Me. He Kapishwara Sugriva! If I want I can destroy the whole world in half a minute and create it again as well. I have given abhay-daan to Vibhishan. I have assured him that no harm will come to him. Now, go quickly and bring him here. I am aware that he is a Rakshasa.

Do you know what My vrata is?”’

Ramachandra Bhagwan alone knows whether He did the ekadashi vrata or not! It is quite possible that He practiced austerities on the eleventh day of the lunar calendar, as given in our Shastras. However, there is some doubt in Bhagwan Shri Krishna’s adhering to this vrata! Ekadashi is not imposed in Mandirs; bhoga is offered.

Very well; tell me, what would Bhagwan hope to get by doing the ekadashi vrata? What Dharma, which Swarga would He want to obtain? There are some Mandirs where the ekadashi vrata is maintained, but that is because the pujari who does Bhagwan’s puja maintains this vrata. That is why it is said that we will eat only what we offer as bhoga to Bhagwan.

‘We will offer in the bhoga, the things we want to eat today – *yadanna purusho bhavanti tadannah tasya de`vataah.’*

Bhagwan has only one vrata; He has no niyam! Where should He go and where should He not go? Which roop should He stay in? Which dress should He wear? There is no niyam about any of these. Bhagwan becomes a fish when He comes in the Matsya Avatar. He becomes a tortoise when He comes in the Kurma Avatar. He becomes a boar when He comes in the Varaha Avatar, and He becomes a horse when He comes in the Hayagriva Avatar.

Now, what will you make pavitra?

Thus, Bhagwan has no dosha and no paapa. There is only one vrata for Him – *‘e`tad vrata mama* – this is My vrata.’

What is the vrata?

'If anybody catches My feet just once, and comes into My sharan – and if My feet are not available to him, and he just pleads with Me – saying, 'I am Yours,' I make him free of fear from all beings – *abhayama sarvabhoote`bhayaam dadaanye`tadvratam mama.'*

This can be interpreted in two ways in the Sanskrit language - *'sarvambhoote`bhyah saakshaat abhayam dadaami* – no being in the sansara – not even Brahma, Shiva or Vishnu – can harm a person who has become My sharanagata.'

There was a Mahatma. He used to say, 'this man's name has been written in my Register. I don't know anything more.' This is the generosity of the Paramatma and the Atma.

'"If a manushya's buddhi is completely free of the considerations of good-bad, benefit-harm, paapa-punya, appropriate-inappropriate, Maya-Brahm, etc, there is no cause for him to not get My protection by becoming My sharanagata, or for having dosha-drishti for him.

There is nobody who can make Maya real in the chitta of a Mahatma, or make dosha-durguna real in a Mahatma's chitta, and turn him into a person who seperates the dosha-durguna from his nature. No such person exists in the world," said Rmachandra.

Ramachandra was explaining to Sugriva why He was giving sharanagati to Vibhishan. "Whoever it may be, I give abhay to the person who comes to My sharan."

Sugrivaji felt elated with anand when he heard this. "Ah-ha!" he thought, "this is what my Bhagwan is like! This is my Prabhu! He is so generous!" He went at once and brought Vibhishan and made him do Ramachandra's darshan.

Vibheeshanastu saashtaanga pranipatya raghoottamam,

harshagadgadayaa vaachaa bhaktyaa cha parayaanvitah. 3. 14

Raamam shyaamam vishaalaaksham prasannamukhapankajam,

dhanurbaanadharam shaantam lakshmane`na samanvitam. 3. 15

Kritaanjaliputo bhootvaa stotum samupachakrame`. 3. 16

Vibhishan fell at Bhagwan's feet in a sashtanga pranam.'

Goswamiji has written:

Shravana sujasu suni aayaun prabhu bhanjana bhava bheera,

traahi-traahi aarati harana sarana sukhada raghuveea.

(Ramacharitamanasa Sundar Kand doha 45)

Vibhishan got Bhagwan's darshan. His voice was choked with emotion, and his eyes were filled with bhakti. He said, 'I have heard about You and come in to Your sharan. Save me! Protect me, Prabhu!'

'Vibhishan drank in Rama's beauty with his eyes. He saw Rama's large eyes, His beautiful dark-skinned form, face like a freshly bloomed lotus, holding His dhanush-baan, with Lakshman standing beside Him. He folded his hands and did namaskara – *kritaanjaliputo.'*

What does it mean to do namaskara with folded hands? It is to convey, 'I am useless on my own; I will do whatever You make me do.'

As long as a manushya has an insistence for doing something, he has ahankara.

Jyon hee jyon hee rakhiyata haunt yon,

tyon hee rahiyata haun, he` hari!

These words of Haridasji should be written in golden letters for every sharanagata. The meaning is, 'He Hari! As You keep me, so will I stay.'

Harivanshaji said, '*Jaise` raakhau vaise` rahaun* – I will live the way You keep me.'

'Vibhishanji said to Ramachandra:

Vibheeshana uvaacha

Namaste` raama raaje`ndra namah seetaamanorama,

namaste` chandakodanda namaste` bhakttavatsala. 3. 17

"He Rajendra Rama, my namaskara to You. He beloved of Sita, my namaskara to You. He holder of a deadly dhanush, my namaskara to You."'

Namsakara comes four times in this shloka, and so this shloka is a mantra.

Namoanantaaya shaantaaya raamaayaamitate`jase`,

sugreevamitraaya cha te` raghoonaam pataye` namah. 3. 18

Jagadutpattinaashaanaam kaaranaaya mahaatmane`,

trailokyagurave`anaadigrihasthaaya namo namah. 3. 19

Tvamaadirjagataam raama tvame`va sthitikaaranam,

tvamante` nidhanamsthaanam sve`chchhaachaarastvame`va hi. 3. 20

Charaacharaanaam bhootaanaam bahirantashcha raaghava,

vyaapyavyaapakaroope`na bhavaan bhaati jaganmayah. 3. 21

Tvanmaayayaa hritagnaanaa nashtaatmaano viche`tasah,

gataagatam prapadyante` paapapunyavashaatsadaa, 3. 22

Taavatsatyam jagadbhaati shukttikaa rajatam yathaa,

yaavanna gnaayate` gnaanam che`tasaananyagaaminaa. 3. 23

'Vibhishan did Ramachandra Bhagwan's stuti. "I bow down to Rama, who is anant and shanta, and has unlimited brilliance. I bow down to Sugriva's mitra, Raghupati. It is You who creates this srishti and sustains it. You are the Guru of the three lokas. You are also the anadi Grihastha."'

Sometimes, a Sanyasi becomes a Guru of a Grihastha and cheats him.

No! Rama-Sita are Grihasthas from time immemorial, and they are also the Guru of all the three lokas.

'Vibhishan said, "You are the adi as well as the karana of the sthiti and pralay of this srishti. And – *sve`chchaachaarastvame`va hi* – You are at liberty to do as You please."'

That means, there is no law or rule, no Dharma or adharma for Bhagwan. He does not need to consult the Manu Smriti before He does anything. The Manu Smriti is for manushyas, not for Bhagwan. If the Manu Smriti was to be consulted, how could Vibhishan, a Rakshasa, get sharanagati?

'Vibhishan was doing Bhagwan Rama's stuti. "You are within and without all the moving and unmoving objects of this world. People who see only the outside world, but not the world within, become nastik. Those who see within, but don't see the outer world, become useless in the interactive world.

This is a Sootra by which the jagat is the Brahman and the Ishwara is also the Brahman. The Atma is the Brahman and the drishya is also the Brahman.

"You pervade the iron ball that turns red, like fire, when it is heated in fire, and You are also the fire that heats the iron ball and makes it red-hot. You are the pot and You are the clay of which the pot is made. You are Gnan and also the gneya; You are the knowledge and the object that is known."'

You see, the *vyaapakataa* – pervading – of the chetan and the jada is not the same as the vyapakata of fire in the iron ball. When Gnan pervades the gneya the object that is known is not separate from the knowledge about it, because Gnan is not *parinaamee* – no change is made in the object because somebody has Gnan about it. There is no cause and effect, no parinam, because the object is known; nothing is

changed. Gnan takes on the form of the gneya without the gneya being affected in any way.

That is why the all-pervading quality of the karya – meaning, the effect or result – and the karana – meaning, the cause – is different from the iron ball being pervaded by fire.

Bhagwan is the *vyaapya* – the pervaded – and also the vyapaka – the pervading – *bhavaan bhaati jaganmayah* – it is the Paramatma who is seen in the form of this jagat.

People whose Gnan is lost in Maya have lost themselves. They have become subservient to paapa-punya. They believe themselves to be a paapi or a punyatma, and they have to go through janma and mrityu. Just as the silver seen in a seashell seems to be real as long as we don't know the swarup of the mother-of-pearl, this jagat seems to be Satya as long as we are ignorant about the swarup of the Paramatma.

Tvadagnaanaatsadaa yukttaah putradaaragrihaadishu,

ramante` vishayaansarvaanante` dukhapradaanvibho. 3. 24

Tvamindroagniryamo raksho varunashcha tathaanilah,

kube`rashcha tathaa rudrastvame`va purushottama. 3. 25

Tvamanorapyaneeyaanshcha sthoolatarah prabho,

tvam pitaa sarvalokaanaam maataa dhaataa tvame`va hi. 3. 27

Shrotaa drashta graheetaa cha javanastvam kharaantaka,

koshe`bhyo vyatirikttastvam nirguno nirupaashrayah. 3. 28

Nirvikalpo nirvikaaro niraakaaro nireeshvarah,

shatbhaavarahitoanaadih purushah prakrite` parah. 3. 29

Maayayaa grihyamaanastvam manushya iva bhaavyase`,

gnaatvaa tvaam nirgunamajam vaishnavaa mokshagaaminah. 3. 30

People get trapped in this sansara because they don't have Gnan about You. You are Agni, You are Yamaraj, You are Indra, You are Rakshasa, You are Varun, and You are Anil."'

Tvamindroagniryamo raksho varunashcha tathaanilah.

Had it been 'Yaksha' instead of 'Raksha', it would have been very good, but the word used is 'raksha'. Raksha means destruction.

'"You are more miniscule than the miniscule and more gross than the gross. You are the Pita, the Mata and the dhata. You have no beginning, no middle and no end. You are paripoorna, and You are Achyut. You are avyaya, without hands and feet, without eyes and ears. You are the shrota, the drashta and the grahita – You listen, observe, and take. You are beyond the five koshas. You are nirguna, nirvikalpa, nirakara, and nirishwara – there is no other Ishwara who rules over You."'

One day I was pondering on the fact that Buddha is accepted as an Avatar in spite of the fact that His principle is nastik. How does this relate with the Avatar of the Ishwara?

Then I realized that the Ishwara has no Ishwara – the Ishwara is nirishwara. This characteristic of the Ishwara should also be shown somewhere in the Ishwara's Avatars. There should be one Avatar in which it is shown that the Ishwara does not accept an Ishwara.

Why?

Because, being the Ishwara, He has the capacity to not accept an Ishwara!

You would all be aware of the fact that we are taught to ponder upon the statements of the Shastras with an affirmative attitude, to understand the hidden truths behind the words. We never ponder upon things giving importance to our own cleverness. The usage of the word 'nirishwara' is *niraakaara nireeshvara.*

What is Ramachandra like?

He is nirishwara. There is no Ishwara who rules over Him. Therefore, He can take an Avatar at some time as a nirishwara. *Shadbhaavarahitoanaadih purushah prakrite`parah* – the six vikars of the shareer from janma to mrityu do not apply to the Ishwara. The Ishwara is anadi because He has no adi.

There are some things about the Ishwara that people are inclined to laugh at. People tell us, 'you use the word anadi when you don't know the answer to some question.' These people have never done any chintan on anadi. To such people I ask, 'can you tell me where your adi is?'

A very good question has been raised in the original text of the Bhagwat. It comes in the 'Veda Stuti' episode. 'Does the Ishwara have Gnan about His own anta?'

If you say 'no, He doesn't have Gnan about His own anta', it indicates that the Ishwara is agnani. If you say, 'yes, He knows', it means that the Ishwara has an anta.

We don't know when the Ishwara's anta is, but the Ishwara knows that He has no anta. Had there been an anta, and the Ishwara not known about it, He would be an agnani; but how can He be called an agnani for not knowing about something that never happens?

In the same way, when any vastu is beyond the field of anubhav about its adi and anta, a kalpana about these is absolutely false. The Paramatma is absolutely anadi.

Rama is akhil. He is beyond karya and karana. He is the Param, the Parameshwara Rama. People see Him as a manushya because of Maya; Bhagwan's bhaktas see Him as the nirguna, ajanma, Parameshwara, and obtain Moksha.

Aham tvatpaadasadbhakttinihshre`naam praapya raaghava,

ichchhaami gnaanayogaakhyam saughamaarodhubheeshvara. 3. 31

Namah seetaapate`raama namah kaarunikottama,

raavanaare` namastubhyam traahi maam bhavasaagaraat.3. 32

Tatah prasannah provaacha shreeraamo bhakttavatsalah,

varam vrineeshva bhadram te` vaanchhitam varadoasmyaham. 3. 33

I have obtained Your charan through the ladder of sad-bhakti," said Vibhishan.'

Why did Vibhishan call bhakti a ladder?

Because:

Ichchhaami gnaanayogaakhyam saudhamaarodhumeeshvara.

'I want to climb up to the mahal of Gana by using this ladder.'

'Bhagwan Rama felt very pleased. He is bhaktavatsal. He told Vibhishan to ask for a vara. "Vibhishan, I will give you a varadaan – ask for anything you want."

Vibheeshana uvaacha

Dhanyoasmi kritakrityoasmi kritakaaryoasmi raaghava,

tvatpaadasarshanaade`va vimukttoasmi na shanshayah. 3. 34

Naasti matsadrisho dhanyo naasti matsadrishah shuchih,

naasti matsadrisho loke` raama tvanmoortidarshanaat. 3. 35

Karmabandhanavinaashaaya tvajgnaanam bhakttilakshanam,

tvaddhyaanam paramaartham cha dehi me` raghunandana. 3. 36

Na yaache` raama raaje`ndra sukham vishayasambhavam,

tvatpaadakamale` sakttaa bhakttire`va sadaastu. 3. 37

Vibhishan said, "I am dhanya, Maharaj! I am krita-kritya – all my efforts are fulfilled. I got the darshan of Your charan; I have become Mukta!

There is nobody who is as fortunate as me, or as pavitra as me! It is the height of good fortune that I have met Rama! It is the summit of suchita! Nobody can compare with the great good fortune given to me!

Maharaj! You are the giver and I am the receiver. I want to get Gnan by which the bandhan created by my karmas is destroyed. I want the vinash of my karmas and the vinash of my karma-bandhan."'

Not many people understand that the vinash of karmas and the vinash of karma-bandhan are different. Gnan always destroys karma-bandhan, but it does not destroy the karmas. The enslavement of karma-bandhan is removed. And, the characteristic of this is bhakti. If you do dhyana combined with Gnan you get the sakshatkara of the Paramatma.

'Vibhishan said, "please give me the Gnan by which I become free of karma-bandhan, as well as karmas. I have no desire for vishay-sukha; I want the bhakti that makes me attached to Your charan; an unceasing attachment for Your charan-kamal."

Omityuktvaa punah preeto raamah provaacha raakshasam,

shrunu vakshyaami te` bhadram rahasya mama nishchitam. 3. 38

Madbhakttaanaam prashaantaanaam yoginaam veetaraaginaam,

hridaye` seetayaa nityam vasaamyanaa na sanshayah. 3. 39

Tasmaattvam sarvadaa shaantah sarvakalmashavarjitah,

maam dhyaattvaa mokshyase` nityam ghorasansaarasaagaraat. 3.40

Stotrame`tatpathe`dyastu likhe`dyah shrunuyaadapi,

matpreetaye` mamaabheeshtam saaroopyam samavaapnuyaat. 3. 41

Bhagwan Shri Rama said, "Om", conveying assent.'

A Guru told his shishya, '*gaamaaneeya* – bring the cow.' The shishya said, 'Om'. 'Om' means assent. This is the mantra is the Sanyasi. A Saynyasi gives his assent to whatever Bhagwan does.

'The pancha bhootas are clashing with each other; the samudra is rising.' A Sanyasi will say, 'Om'.

If a Sanyasi is taken to Narak, he feels that he will become cleansed and come out purified. This is called *'baabaajeepanaa'* – meaning, it is to behave like a Babaji, a Sadhu. Worldy people are unable to understand this.

'Bhagwan told Vibhishan, "you will get what you desire." He added, "I will tell you a secret – I always stay – along with Sita – in the hriday of My bhaktas, who are at peace and always attached to Me mentally, and are free of worldly attachments. You will do My dhyana and be free of the sansara.

This is a stotra that enables a person to obtain My saroopya and sayujya if he reads, writes, or listens to it."

Ityuktvaa lakshmanam praaha shreeraamo bhakttabhakttimaam,

pashyatvadaaneeme`vaisha mama sandarshane` falam. 3. 42

Lankaaraajye`abhishe`kshyaami jalamaanaya saagaraat,

yaavachchandrashcha sooryashcha yaavattishthati me`dinee. 3. 43

Yaavanmama kathaa loke` taavadraajyam karotvasau,

ityuktvaa lakshmane`naambujahyaanaayya kalashe`na tam. 3. 44

Lankaaraajyaadhipatyaarthamabhishe`kam ramaapati,

kaarayaamaasa sachivairlakshmane`na vishe`shatah. 3. 45

Saadhu saadhviti te` sarve` vaanaraastushtuvurbhrisham,

sugreevoapi parishvajya vibheeshanamathaabraveet. 3. 46

Bhagwan looked at Lakshman and said, “I should give Vibhishan to fruit of my darshan without delay.”’

Shreeraama bhakttabhakttimaan. This word *bhakta-bhaktimaan* is given just once in the entire Bhagwat, and the author of the Adhyatma Ramayana has taken it. You see that everybody does Bhagwan’s bhakti – but whose bhakti does Bhagwan do?

Bhagwan does bhakti of His bhaktas, because bhakti is the svabhava of the hriday. Nobody can stay without doing bhakti. A manushya can do bhakti of the Ishwara, his Guru, his Mata-Pita, pati-patni, or child – or, of wealth! His affection will go in any direction. Bhakti always stays in the chitta, in the antahkarana. Therefore, it is there in Bhagwan’s antahkarana as well, and He does bhakti of His bhaktas.

I will tell you something more – in Dharma, it is believed that we do Dharma here, in this life, and the fruit is given later, whether in this life or in Swarga. A karma creates its own apoorva – a latent fruit – in the antahkarana. When the time is ripe, a shoot emerges and the person gets the fruit of his karma. The fruit may be Narak, Swarga, or rebirth.

However, bhakti and Vedanta are not of this category. They are at a different level altogether. The decision of Tattvagnan, in every way, is that a person gets the fruit of bhakti and Gnan in this very jeevan. The fruit is not unseen. Tattvagnan cannot be considered as not being experienced; if there is Moksha, it is here and now. If freedom from bandhan is a reality, it is here and now. The fruit of Tattvagnan is obtained the very instant Tattvagnan is obtained. The person will not get Tattvagnan if there is any kind of obstruction.

Bhakti is in the middle. It is a part of the Uttar Mimansa principle, not of the Poorva Mimansa principle. It is neither like Dharma not fully like Gnan. Bhakti gives its fruit to both the drashta and also to the drishya. This is the principle of Bhakti.

Dharma gives its fruit through an apoorva, which is invisible. This is the decision regarding Dharma.

Tattvagnan gives its fruit instantly, and the fruit is visible. This is the decision regarding Tattvagnan. The person gets jeevan-mukti when he gets Tattvagnan.

The fruit of Bhakti is visible as well as invisible. The fruit can be given in this janma, or after mrityu, or in Swarga; but the fruit of Bhakti can even be kept pending. Bhakti even gives a pension to the bhakta – and even to the children of a bhakta – even in a future janma, in some other place.

'Shri Rama said, "Lakshman, give Vibhishan the fruit immediately. Bring jala from the samudra, because water from sixty eight Tirthas is needed for a Rajyabhishek, and all the rivers of the Tirthas flow into the samudra.

As long as the Surya and Chandra exist, as long as the prithivi exists, a long as My katha is done, Vibhishan's Rajya will remain."'

Vibhishan's Rajya influences our mana.

'Lakshnamji brought jala from the samusra in a kalash. Vibhishan's Rajyabhishek – as the ruler of Lanka – was done by the mantris and Lakshmanji. The vanars called out, "Sadhu! Sadhu!" to express approval. Sugriva embraced Vibhishan and said, "Vibhishan, we are all kinkars of Paramatma Rama. You have become the chief among us because Rama, Himself, has accepted you."

Here, Sugriva felt some remorse. Rama had gine to Sugriva and taken his sharan, whereas Vibhishan had come to Rama to take His sharan. Sugriva felt that it was his mistake; he should have gone to Rama instead of calling Rama through Hanumanji.

Vibheeshana vayam sarve` raamasya paramaatmanah,

kinkaraastatra mukhyastvam bhaktyaa raamaparigrahaat,

raavanasya vinaashe` tvam saahaayyam kartumarhasi. 3. 47

Vibheeshana uvaacha

Aham kiyaansahaayatve` raamasya paramaatmanah,

kim tu karishye`aham bhaktyaa shaktyaa hyamaayayaa. 3. 48

'Sugruva felt very pleased. He told Vibhishan, "you will help us to kill Ravana."

Vibhishan said, "what help can I give? I will do Ramachandra's seva to the best of my ability, with bhakti and a nishkapat bhava."'

Three points have been given here regarding seva. In seva there should be no laxity or indolence. All our strength and ability should be used unfailingly. Bhakti means the prema of the hriday. A-maya means that it should be free of kapat – of any kind of deceit or hypocrisy, and there should be no expection for getting anything in return for the seva. If there is a hidden agenda behind the seva, Maya comes in, deceit comes in.

Three factors are essential in seva:

1. There should be no holding back of one's capacity for seva.
2. Seva should be done with bhakti.
3. There should be no Maya in seva.

Perhaps you are not aware that it was the profession of my grandfather, father, myself, my son and grandsons to become the traditional Gurus of several families. We gave a mantra and made disciples.

I went to the house of a very poor man once. He got a Satyanarain Katha done, bowed down to me and gave me a dakshina of one rupee. Then I went to the house of another shishya who bowed down and placed twenty fine rupees at my feet.

The man who gave me twenty five rupees was a wealthy man who had crores of rupees, but the shishya who gave me one rupee was so poor

that he had saved up one rupee from his daily wages, and given me all he had.

There was a man called Ram Singh, who lived in Shri Udiya Babaji's Ashram. The Khandelwals were building a Dharmashala there. Ram Singh worked there, breaking rubble for the construction. He earned fifteen rupees. He bought a copper bucket with this money. He showed me the bucket and said, 'it came to my mind that I should get a bucket for Baba. That is why I went and worked at the site of the new building.'

Shakti is different from bhakti. When stinginess comes in using shakti in seva, bhakti is incomplete. When there is a desire for some worldly benefit in return of seva, his seva is ruined. Thus, all three – bhakti, shakti and nishkapatata are needed in seva.

Dashagreeve`na sandishtah shuko naama mahaasurah,

sansthito hyambare` vaakyam sugreevamidamabraveet. 3. 49

Tvaamaaha raavano raajaa bhraataram raakshasaadhipah,

mahaakulaprasootastvam raajaasi vanacharinaam. 3. 50

Mama bhraatrisamaanastvam tava naastyarthaviplavah,

aham yadaharam bhaaryaa raajaputrasya kim tavah. 3. 51

Kishkindhaam yaahi haribhirlankaa shakyaa na daivataih,

praaptum kim maanavairalpasattvairvaanarayoothapaih. 3. 52

'Just then an Asura called Shuka, came in the form of a parrot. He was a spy sent by Ravana. He hovered in the akash and called out to Sugriva. "He Sugrivaji! Ravana has sent a message for you. He has said that you are like my brother. You belong to an excellent lineage. You are the ruler of the people who live in the van. You are not harmed by me in any way. I have kidnapped a princess. Not even great Devtas can conquer Lanka – how can your vanar-sena win against us?"

Tam praapayantam vachanam toornamutplutya vaanaraah,

praapadyanta tadaa kshipram nihantum dridhamushtibhih. 3. 53

Vaanarairhanyamaanastu shuko raamamathaabraveet,

na dootaan ghranti raaje`ndra vaanaraanvaaraya prabho. 3. 54

Raamah shrutvaa tadaa vaakyam shukasya paride`vitam,

maa vadhishte`ti raamastaanvaarayaamaasa vaanaraan. 3. 55

Punarambaramaasaahya shukah sugreevamabraveet,

broohi raajandashagreevam kim vakshyaami vrajaamyaham. 3. 56

This is what Shuka told Sugriva. All the vanars began to jump – it is the svabhava of monkeys to jump around'

You may have heard that after Rama-Rajya was established, Raja Janak invited Ramachandra to come to Janakpur with His family, sena, and the people of Ayodhya. The vanars of Kishkindha, including Hanumanji, also went with Rama. Vanars have no idea about the etiquette in Royal families, so they kept watching Hanumanji and doing whatever he did.

When they sat down to eat, Hanumaji accidentally pressed a vegetable so hard that the pips flew out. The other vanars thought that this was what they should do, and soon pips were flying around everywhere, and it became a great joke!

'When the vanars saw an Asura hovering in the akash they jumped up and caught hold of him. They dragged him down to the ground and began to beat him. Shuka called out to Ramachandra – "Maharaj! Nobody beats a doot!" Ramachandra stopped the vanars from beating Shuka, and told them to let him go. Shuka called out to Sugriva. "What should I tell Ravana when I go back?"

Sugreeva uvaacha

Yathaa vaalee mama bhraataa tathaa tvam raakshasaadhama,

hantavyastvam mayaa yatnaatsaputrabalavaahanah. 3. 57

Broohi me` raamachandrasya bhaaryaa hritvaa kva yaasyasi,

tato raamaagnayaa dhritvaa shukam badhvaanvarakshayat. 3. 58

Shaardooloapi tatah poorvam drishtvaa kapibalam mahat,

yathaavatkathayaamaasa raavanaaya sa raakshasah. 3. 59

Deerghachintaaparo bhootvaa nihshvasannaasa mandire`,

tatah samudramaave`kshya raamo rakttaantalochanah. 3. 60

Sugrivaji answered, “Bali was my brother, and I got him killed. In the same way you will also die, with your putras, bala, vahan etc. Tell Ravana, you have dared to touch Ramachandra’s patni – you cannot escape!”

The vanars caught Shuka at Ramachandra’s aagna, and held him captive. They had to cross the samudra; they didn’t want Shuka to go back and report on the developments. Ravana, however, had other spies. Shardula had come earlier, seen the vanar sena, and reported everything to Ravana. Ravana became agitated and worried.

Here, Ramachandra’s drishti fell on the samudra, and His eyed reddened.

Pashya lakshmana dushtoasu vaaridhirmaamupaagatam,

naabhinandati dushtaatmaa darshanaartham mamaanayah. 3. 61

Jaanaati maanushoayam me` kim karishyaati vaanaraih,

adya pashya mahaabaaho shoshayishyaami vaaridhim. 3. 62

Paade`naiva gamishyanti vaanaraa vigatajvaraah,

ityuktvaa krodhataamraakshya aaropitadhanurdharah. 3. 63

Tooneeraadbaanamaadaaya kaalaagnigrasadrishaprabham,

sandhaaya chaapamaakrishya raamo vaakyamathaabraveet. 3. 64

Pashyantu sarvabhootaani raamasya sharavikramam,

idaaneem bhasmasaatkuryaam samudram saritaam patim. 3. 65

Ramachandra said, “Lakshman! The samudra should have come to greet Me, but he did not even come for My darshan. He disdained Me, thinking Me to be a manushya. I will teach him a lesson with My baan.”’

Peple say that the Ramayana is full of descriptions of sharanagati. It is also said that we should take sharanagati of somebody who is higher than us; not of somebody lower.

Elated at the success of his sharanagati, Vibhishan suggested that Rama should take the samudra’s sharanagati, in the Ramcharitamanasa. In the Ramayana it is written that the samudra is lowly; far inferior to Rama. Sharanagati is not successful if a superior person seeks the sharan of one who is inferior to him. It is to teach this that Ramachandra’s taking sharan of the samudra was not successful. The meaning of sharanagati is only that Ramachandra went to the edge of the sea and sat there.

There is a place in south India called ‘Darbha-shayanam’. *Darbha* is a kind of grass with a bluish tinge, and *shayanam* means to lie down. Bhagwan Shri Ramachandra slept there after doing puja of the grahas.

‘Shri Rama said, “the samudra is not responding. I will dry it up at once.” He placed a baan on His dhanush. The baan had the power of the *kaalaagnee* – meaning, the fire of doom. “Let the world see the shakti there is in Rama’s baan!”He said. “This baan will dry up the samudra.”

E`vam bruvati raame` tu sashailavanakaananaa,

chachaala vasudhaa dyaushcha dishashcha tamasaavritaah. 3. 66

Chukshubhe` saagaro ve`laam bhayaadyojanamatyagaat,

timinakrajhashaa meenaah pataptaah paritatrasuh. 3. 67

E`tasminnantare` saakshaatsaagaro divyaroopadhrik,

divyaabharanasampannah svabhaasaa bhaasayan dishah. 3. 68

Svaantahsthadivyaratnaani karaabhyaam parigrihya sah,

paadayoh puratah kshiptvaa raamasyopaayanam bahu. 3. 69

Dandavatpranipatyaaha raamam rakttaantalochanam,

traahi traahi jagannaatha raama trailokyarakshaka. 3. 70

Jadoaham raama te` srishtah srijataa nikhhilam jagat,

svabhaavamanyathaa kartum kah shaktto de`vanirmitam. 3. 71

The whole prithivi was shaken – there was an earthquake. The samudra was in turmoil; all the beings in it began to burn. The Samudra appeared before Rama in a divine form – *divyaabharanasampanna* – carrying a platter heaped with divine gems, and laid it at Ramachandra's feet as a gift. Samudra said, "protect me Jagannath! I am jada. You made me jada – *jadoaham raama te`srishtah.*"'

Look! There are times when even Bhagwan is defeated! How else could He be given the name of 'Ranchodrai – the Raja who ran away from the battlefield'? The sarva-Atma has all the roops. Bhagwan is defeated, not only in yuddha, but also in Shastrartha. Furthermore, such defeats are not contrary to the swarup of the Ishwara, because He is the Atma of all – He is sarvatma. He is sarvaswarup. He wins sometimes and loses sometimes.

So, in the Krishna Avatar He accepted defeat when the Kaliya Nag told Him that it was His fault that the nag had a violent nature! Here, the samudra is also pleading that he had been created jada by Bhagwan.

Jadoaham raama te` srishtah srijataa nikhilam jagat,

sthoolaani panchabhootaani jadaanye`va svabhaavatah. 3. 71

Srishtaani bhavataitaani tvadaagnaam langhayanti na. 3. 72

Taamasaadadhamo raama bhootaani prabhavanti hi,

kaaranaanugamaatte`shaam jadatvam taamasam svatah. 3. 73

Nirgunastvam niraakaaro yadaa maayaagunaanprabho,

leelayaangeekaroshi tvam tadaa vairaajanaamavaan. 3. 74

Gunaatmano viraajashcha sattvaadde`vaa babhoovire`,

rajogunaatpraje`shaadyaa manyorbhootapatistava. 3. 75

"Rama! When You have created this srishti, who can change the svabhava given by You? The gross pancha bhoota are jada because You made them jada. How can they overstep Your aagna? Those who did not come to You did so because they remained restricted by Your aagna.

I have been created with a Tamas ahankara, because jadata has come into me. You are nirguna-nirakara. All the Devtas, Prajapatis, and Bhupatis have been created by You.

Tvaamaham maayayaa chhannam laalayaa maanushaakritim. 3. 76

Jadabuddhirjado moorkhah katham jaanaami nirgunam,

danda e`va hi moorkhaanaam sanmaargapraapakah prabho. 3. 77

Bhootaanaamamarashre`shtha pashoonaam lagudo yathaa,

sharanam te` vrajaameesham sharanyam bhakttavatsala,

abhayam de`hi me` raama lankaamaargam dadaami te`. 3. 78

You have assumed the form of a manushya in play. I am foolish – my buddhi is jada – how can I recognize You? Maharaj! Fools should indeed be punished the way an animal is trained and controlled with a stick and I also need this baan. You did a very good thing. I am in Your sharan, Bhaktavatsal! Please do my kalyan. Please give me abhay-daan – make me free of fear. I am giving You the pathway to Lanka."

Shreeraama uvaacha

Amoghoayam mahaabaanah kasminde`she` nipaatyataam,

lakshyam darshaya me` sheeghram baanasyaamoghapaatinah. 3. 79

Raamasya vachanam shrutvaa kare` drishtvaa mahaasharam,

mahodadhirmahaate`jaa raaghavam vaakyamabraveet. 3. 80

Raamottaraprade`she` tu drumakulya iti shrutah,

prade`shastatra bahavah paapaatmano divaanisham. 3. 81

Baadhante` maam raghushre`shtha tatra te` paatyataam sharah,

raame`na srishto baanastu kshanaadaabheeramandalam. 3. 82

Hatvaa punah samaagatya tooneere` poorvavatsthitah,

tatoabraveedraghushre`shtham saagaro vinayaanvitah. 3. 83

Bhagwan Ramachandra said, “Look, Samudra, My baan is amogha – it can never go waste. Show Me a suitable target quickly.”

Samudra said, “A lot of paapis have settled in the Drumakulya region in the northen part of Bharat. They keep obstructing me. Please shoot Your baan there.”’

Utter Pradesh is a State in India, but there was no such state in earlier times. Mahatmas do not say Uttar Bharat or Dakshin Bharat; they call it the northern area or the southern area of Bharat.

‘Ramachandra aimed His baan at the region called ‘Abhir Mandal’. His baan destroyed the area and came back into His quiver.

Nalah se`tum karotvasmin jale` me` vishvakarmanah,

suto dheemaan samarthoasminkaarye` labdhavaro harih. 3. 84

Keertim jaanantu te` lokaah sarvalokamalaapahaam,

ityuktvaa raaghavam natvaa yayau sindhuradrishyataam. 3. 85

Tato raamastu sugreevalakshmanaabhyaa samanvitah,

nalamaagnaapayachchheeghram vaanaraih se`tubandhane`. 3. 86

Tattoatihrishtah
plavage`ndrayoothapairmahaanage`ndrapratimairyuto nalah,

babandha se`tum shatayojanaayatam suvistritam parvatapaadapairdridham. 3. 87

Samudra said, "Maharaj! Your vanar, Nala, is the putra of Vishwakarma, and Neel is the putra of Agni. This is why there is some difference in them. Let Nala make the bridge over the samudra – he is a skilled engineer and very intelligent. Your name will gain fame and glory in all three lokas. People will sing songs about this feat, and get kalyan."

After saying this, Samudra became invisible as an individual. Rama called Lakshman and Sugriva, and told them what Samudra had said. He called Nala and gave him the aagna to make a setu a hundred yojans long, to Lanka, with the help of the other vanars. Nala was overjoyed to be given this seva for Bhagwan.'

There is a katha in another grantha that describes Nala as a very naughty and hyperactive child. When the Mahatmas had done their puja and kept everything neatly, he would pick up the murti and the items used for puja, and throw them into the sea. One Mahatma got so fed up that he gave a shaap to Nala that no stone thrown by him into the water would sink; it would float on the surface of the water. The Mahatma felt that this would make it easy for them to retrieve their Thakurji and puja items.

'Varam virodhoapi samam nahaatmani' – even if you want to oppose something, you should do it like a Mahatma. A mahatma never harms anybody. No Mahatma will demean himself by doing anything lowly. Whatever a Mahatma does is in keeping with his swarup.

'*Sadhu te` hoyi na kaaraja haanee'* – Hanumanji decided it would do no harm to talk to Vibhishan when he first went to Lanka, because he

heard Vibhishan take Rama's name as soon as he awoke in early dawn. This convinced him that Vibhishan was a pious person. This is written in the Ramcharitamanasa.

The Manas also says*, 'Saadhu avagnaa kara fala aisaa'* – the fruit of disdaining a Mahatma is automatic and stringent.

Nobody here knew about the varadaan Nala had been given, but Samudra knew, and he told Rama.

The construction of the setu commenced; wood and stones were used – *'Babandha se`tum shata yojanaayatam suvistaram parvatapaadapairdhridham* – the setu was as strong as a parvat.

The Fourth Sarga

Crossing the samudra, Ravana's talk with Shuka

Shreemahaade`va uvaacha

Se`tumaarabhamaanastu tatra raame`shvaram shivam,

sansthaapya poojayitvaaha raamo lokahitaya cha. 4. 1

Praname`tse`tubandham yo drishtvaa raame`shvaram shivam,

brahmahatyaadipaape`bhyo muchyate` madanugrahaat. 4. 2

Se`tubandhe` narah snaatvaa drishtvaa raame`shvaram haram,

sankalpaniyato bhootvaa gatvaa vaaranaseem narah. 4. 3

Aaneeya gangaasalilam raame`shamabhichya cha,

samudre` kshiptatadbhaaro brahma praapnotyasanshayam. 4.4

'Bhagwan Ramachandra established Shivaji's murti at the place where the setu-bandhan started. It was called 'Rameshwaram'. He did Shivaji's puja before embarking on the project of building the setu.'

This incident is given in different ways in different Ramayanas. In some it is said that Rama did Shivaji's puja before the construction of the setu, and in some it is said that He did puja when returning from Lanka after the yuddha.

One story is that Rama invited Ravana to conduct the puja. Ravana was a Brahmin, learned in the Vedas; nobody could match him in doing Karma-Kand.

Look; it is possible that a Vedagna purush does not believe in the Parameshwara. The Vedas contain detailed descriptions of the different Devtas, and this hides the oneness of the Ishwara. It would be eminently suitable to ask Ravana to do the prana-pratishtha, since he was a Brahmin, an expert of Karma-Kand, and also because a Karma-Kand is done by the pati-patni sitting together for the ritual.

Lakshmanji went to Ravana with a letter from Rama, to invite him to come and do the ritual of Shivaji's prana-pratishtha. Ravana smiled and gave his consent. When he came, he brought Sitaji in a palanquin, and asked her to sit next to Rama.

This is why the word 'Mahatma' is used for Ravana in the Adhyatma Ramayana and some other granthas. Later on, it is written that the Sanat Kumars and Narad had given diksha to Ravana. They also gave him the upadesh that Rama is sakshat Bhagwan.

Ravana did the prana-pratishtha of Rameshwara Mahadeva. He accepted the dakshina etc. Then he said, 'Rama, I will leave Sitaji with You, if You wish.'

Rama said, 'this is a matter of My bala-paurush! Are you insulting Me by making this offer? Take Sita back with you. I will come to Lanka, kill you in battle, and bring her back. I don't talk cowardice!'

There are many such stories. I just remembered one story. When the setu was being built, Hanumanji did many spectacular feats. He was bringing a parvat when he was informed that the setu is built and no more parvats should be brought. Hanumanji began to put down the parvat, Giriraj Govardhan, in the area of Vraja.

Govardhan objected. 'No!' he said. 'You were taking me for Rama's seva. If I am not used for His seva my jeevan is wasted. Why did you uproot me from my place, then? Go and ask Ramji what is to happen to me.'

Hanumanji kept Govardhan suspended in the akash with the shakti of his sankalpa and tapa, and went to ask Rama. Rama said, 'tell Govardhan that when I come in the Krishna Avatar I will, Myself, lift him up and hold him above My head. The people and cows of Vraja will all shelter under him. He will protect Vraja.'

When Giriraj heard this, he agreed to stay in the Vrajabhoomi.

There is a Ramayana in Bengali, written by Krityavas, which has a very sweet story. When the setu was being built, a little squirrel wanted to help with the construction. She would take a dip in the sea and roll in the sand, and then go the the setu and shake the sand off on the setu. Hanumanji saw her do this. He felt afraid that she may be crushed underfoot, or under some heavy rock. He told her to keep out of the way.

The little squirrel quarrelled with Hanumanji. 'You bring big rocks, according to your capacity, and I bring sand according to my capacity. Everybody has the right to do Ramji's seva – who are you to stop me?'

Hanumanji told her, 'what if you are crushed? You won't be able to do any seva then.'He placed his toe on her tail to stop her from going up to the setu. The squirrel tried to break free, and her tail became elongated. Hanumanji lifted his toe and she went crying to Ramji.

Ramaji lifted her tenderly on the palm of His hand. He stroked her back lovingly and His fingers made four streaks on her back. Ramaji heard her out and then He asked, 'what punishment should we give to Hanumanji?'

The squirrel said, 'Hanumanji put his toe on my tail; please kick him with Your foot!' Hanumanji was deligted! He made a sign to tell the squirrel that he would put his toe on her tail every day if this was the 'punishment' he would get!

In one Ramayana it is written that Hanumanji had been sent to get the murti – the Shivaling – that would be established at the place where the setu started. Hanumanji got delayed. The good muhurta was passing, so Rama Bhagwan made a Shivaling of sand and did the prana-pratishtha. When Hanumanji came and saw this, he felt hurt that he had strived very hard to bring the stone Shivalinga on time, but Rama had not waited for him; He had established a Shivalinga of sand. Hanumanji's effort was wasted.

Ramachandra told Hanumanji, 'all right; remove the sand Shivaling and put the one you've brought in its place.' Hanumanji wrapped his tail round the sand Shivalinga and pulled, but the Shivalinga would not budge. Hanumanji applied all his strength, but failed to move the Shivalinga Ramachandra has established. Ultimately, Hanumanji gave up trying to shift it. The murti brought by Hanumanji was established close by and called the 'Hanumadishwara Mahadeva.'

It is said, '*raamaayana shata koti apaaraa'* – there are millions of Ramayanas.

According to the Valmiki Ramayana, the murti was established before the setu was built. It is written that when Rama was leaving Lanka, the Pushpak Viman flew over the spot where the setu began. Ramachandra said, 'look, Sita, this is the spot where we started to build the setu – *atra poorvam mahaade`vah prasaadamakarot vibhuh* – this is where Shankarji was pleased with Me.' That is all that the Valmiki Ramayana says about Rameshwaram.

Somebody asked Ramji, 'Maharaj, what is the meaning of the word '*Raame`shvaram*?'

Ramji said, 'it means, Rama's Ishwara is Rameshwara.'

When Shankarji was asked, He said, 'he, whose Ishwara is Rama, is Rameshwara.'

Brahmaji said, 'neither will do. Rameshwara means, what the Ishwara is, is Rama, and what Rama is is the Ishwara.'

Even a great paapa like Brahmahatya is removed by going to Rameshwara, bathing there, and doing the puja of Rameshwara Mahadev. We should get Gangajal from Kashi and pour it over the Shivalinga. These days, it is the practice to use only the Gangajal from Gangotri, not lower, because as soon as Gangaji reaches Gaurikund, the water turns into nirmalya. The vessel in which the Gangajal is

brought is thrown into the sea after the jala is poured over the Shivalinga. A person who does the full ritual obtains the Brahman.

Kritaani prathame`naavhaa yojanaani chaturdasha,

dviteeye`na tathaa chaavhaa yojanaani tu vinshati. 4. 5

Triteeye`na tathaa chaahvaa yojanaanye`kavinshatih,

chaturthe`na tathaa chaahvaa dvaavinshatiriti shrutam. 4. 6

Panchame`na trayovinshadyojanaani samantatah,

babandha saagare` se`tum nalo vaanarasattanaah. 4. 7

Te`naiva jagmuh kapayo yojanaanaam shatam drutam,

asankhyayaataah suve`laagdim rurudhuh plavagottamaah. 4. 8

Aaruhya maarutim raamo lakshmanoapyangadam tathaa,

didrikshoo raaghavo lankaamaarurohaachalam mahat. 4. 9

Drishtvaa lankaam suvisteernyaam naanaachitradhvajaakulaam,

chitrapraasaadasambaadhaam svarnapraakaaratoranaam. 4. 10

'The construction of the setu progressed rapidly. Fourteen yojans were built on the first day, twenty yojans on the second day, twenty one on the third day, twenty two on the fourth day, and twenty three on the fifth day. The setu – one hundred yojans long – was completed in just five days!'

It is said that when Nala started the construction, the stones would float, since he touched each stone, but they would not stay together; they drifted away. Everybody felt worried.

Rama said, 'write *raa* on one stone and *ma* on another and make them touch; they will stay together.' The vanars did so, and it worked! This story is described in another Ramayana.

‘*Babandra saagare` se`tuni* – the advance section of the sena went first, Rama and Lakshman and Sugriva came in the middle portion of the sena, and the rest of the sena brought up the rear. When they reached the island, Rama chose the summit of the parvat as His Headquarters. The city of Lanka was clearly visible from there.’

This shows that in military strategy it is wise to camp at a height and be vigilant about a possible attack by the enemy. It is foolish to stay where the enemy can creep up undetected.

‘Lanka was a huge and beautiful city. Great preparations were seen to be going on there. There were huge mahals, deep moats, ornamental arches, cannon and other weapons, bridges, underground passages, etc.

Parikhaabhih shataghneebhih sankramaishcha viraajitaam,

praasaadopari visteernaprade`she` dashakandharah. 4. 11

Mantribhih sahito veeraih kireetadashakojjvalah,

neelaadrishikharaakaarah kaalame`ghasamaprabhah. 4. 12

Ratnadandaih sitachchhatrairane`kaih parishobhitah,

e`tasminnantare` baddho muktto raame`na vai shukah. 4. 13

Vaanaraistaaditah samyag dashaananamupaagatah,

prahasan raavanah praaha peeditah kim pariah shuka. 4. 14

Dashakandhar was sitting on the terrace of a big mahal, with his mantris and veers. Gem-studded pillars and ceremonial umbrellas had been put up. The place looked gorgeous.

Just then, Shuka came. He had just been released by Rama. Ravana observed that he had been thrashed by the vanars. He asked mockingly, “well, Shuka – did the vanars cause you much agony?”

Raavanasya vachah shrutvaa shuko vachanabraveet,

saagarasyottare` teere`abravam te` vachanam yathaa,

tata utplutya kapayo griheetvaa peeditah kim pariah shuka. 4. 15

Mushtibhirnakhadantaishcha hantum loptum prachakramuh,

tato maam raama rakshe`ti kroshantam raghupungavah. 4. 16

Visrijyataamiti praaha visrishtoaham kapeeshvaraih,

tatoahamaagato bheetyaa drishtvaa tadvaanaram balam. 4. 17

Raakshasaanaam balaudhasya vaanare`ndrabalasya cha,

naitayorvidyate` sandhirdaivadaanavayoriva. 4. 18

Purapraakaaramaayaanti kshiprame`kataram kuru,

seetaam vaasmai prayachchhaashu yuddham vaa deeyataam prabho. 4. 19

Hearing Ravana's mocking tone, Shuka told him, "Maharaj! The vanars were on the samudra's northern shore when I reached. They jumped up and caught me, and dragged me down to the ground. They let me go when I uttered Rama's name, but caught me again at Rama's aagna. I came as soon as they released me.

Ramachandra has sent you a message: you have to choose between any one of two things. *Seetaam vaasmai prayachchhaashu yuddham vaa deeyataam prabho* – either return Sita to Me immediately, or else prepare for yuddha.'

Maamaaha raamastvam broohi raavanam madvachah shuka,

yadbalam cha samaashritya seetaam me` hritavaanasi. 4. 20

Taddarshaya yathaakaamam sasainyah sahabaandhavah,

shvahkaale` nagareem lankaam sapraakaaraam satoranaam. 4. 21

Raakshasam cha balam pashya sharairvidhvansitam mayaa,

ghoraroshamaham mokshye` balam dhaaraya raavana. 4. 22

However, Ravana – think about this: four purushas are sitting there, together. One is Shri Rama, the second is Lakshman, the third is Sugriva and the fourth is Vibhishan. Each of these four has the capacity to destroy Lanka. Apart from their combined bala, from what I have seen of their bala, roop and weapons, it is clear that they will succeed in destroying Lanka completely even if only one is active, with any three sitting aside.

Just take a look at the vanars from where you are sitting. Nobody can count their numbers. They are like small mountains. They are roaring in their eagerness to get at you.

E`sha yoabhimukho lankaam nadanstishthiti vaanarah,

yoothapaanaam sahastraanaam shate`na parivaaritah. 4. 28

Sugreevase`naadhipatirneelo naamaagninandanah,

e`sha parvatashringaabhah padmakinjalkasannibhah. 4. 29

Sfotayatyabhisanrabdho laangoolam cha punah punah,

yuvaraajoangado naama vaaliputroativeeryavaan. 4. 30

Ye`na drishtaa janakajaa raamasyaateevavallabhaa,

hanoomaane`sha vikhyaato hato ye`na tavaatmajah. 4. 31

Shve`to rajatasankaashah pashyatyatulavikramah,

toorna. Sugreevamaagamya punargachchhati vaanarah. 4. 32

Yastve`sha sinhasankaashah pashyatyatulavikramah,

rambho naama mahaasattvaa lankaam naashayitum kshamah. 4. 33

Look at that vanar who is roaring ferociously – he is the Commander-in-chief of Sugriva's sena. His name is Nala and he is Agni Devta's putra. The vanar thrashing his tail with impatience is Angad, Bali's putra. And that is Hanuman, who met Sitaji. He is a great buddhimaan

and a great veer. The vanar on the other side, whose shareer shines like silver, is called Shveta.

E`sha pashyati vai lankaam didhakshanniva vaanarah,

sharabho naama raaje`ndra kotiyoothapanaayakah. 4. 34

Panasashcha mahaaveeryo maindashcha dvividastathaa,

nalashcha se`tukartaasau vishvakarmasuto balee. 4. 35

Vaanaraanaam varnane` vaa sankhyaane` vaa ka eeshvarah,

shooraah sarve` mahaakaayaah sarve` yuddhaabhikaankshanah. 4. 36

Shakttaah sarve` choornayitum lankaam rakshoganaih saha,

e`te`shaam balasankhyaanam pratye`kam vachmi te` shrunu. 4. 37

E`shaam kotisahastraani nava pancha sapta cha,

tathaa shankhasahastraani tathaarbudashataani cha. 4. 38

That vanar is Rambha, and that one is Sharabh. Those three are Panas, Mainda, and Dvivid. That is Nala, who constructed the setu. All of them are great veers, eager to fight you. They can crush Lanka to smithereens, along with the Rakshasas. I am telling you about their bala – their numbers are beyond counting. Each of these is a General of a vast seva."'

Bhagwan had restrained Shuka for a few days, to avoid his giving any information to Ravana. The result of this was that Shuka developed bhakti for Rama and animosity for Ravana. He had come as Ravana's spy, but now he was Rama's bhakta.

Sugreevasachivaanaam te` balame`tprakeertitam,

anye`shaam tu balam naaham vakttum shakttoasmi raavana. 4. 39

Raamo na maanushah saakshaadaadinaaraayanam parah,

seetaa saakshaajjagaddhe`tushchichchhakttirjagadaatmikaa. 4. 40

Taabhyaame`va samutpannam jagatasthaavarajangamam,

tasmaadraamashcha seetaa cha jagatastasthushashcha tau. 4. 41

Pitarau prithiveepaala tayorvairee katham bhave`t,

ajaanataa tvayaaneetaa jaganmaataiva jaanakee. 4. 42

Kshananaashini sansaare` shareere` kshanabhangurai,

panchabhootaatmake` raajanshchturvinshatitattvake`. 4. 43

Malamaansaasthidurgandhabhooyishthe`ahankritaalaye`,

kaivasthaa vyatirikttasya kaaye` tava jadaatmake`. 4. 44

'After describing the vanars, Shuka said, "Rama is not a manushya, Ravana; He is sakshat Narayana. And, Sita is sakshat Chit-shakti, the basic karana of this jagat. They have manifested in the roop of this srishti. They have created this srishti of all the mobile and immobile beings, and so, Rama and Sita are the Mata-Pita of this entire jagat.

Ravana! Don't cling to your enmity for them. You have kidnapped Sita, not knowing that she is the Jaganmata – the Mother of this whole jagat. This sansara is transient, this shareer is short-lived; it is made of the pancha bhoota. There are twenty five Tattvas in this shareer.

What is there, in this shareer? The shareer has excreta, flesh, bones and other things that smell foul. This shareer is the house of ahankara. People get abhiman even in this dirty shareer. Someone feels proud of their beautiful eyes, some of a shapely nose, some of a fair complexion, or of some other feature. Some strut with vanity, conscious of their excellent physique. It may be that their gait is like that of a camel walking over sand dunes, but they feel that they glide like a swan!

So, we should not have abhiman for the shareer. The Atma is separate from the shareer just as clay is sparate from the pot. The Atma is

separate from the ‘Aham’ that is in the shareer. The shareer is jada, whereas the Atma is chetan.

Yatkrite` brahmahatyaadipaatakaani kritaani te`,

bhogabhokttaa tu yo de`hah sa de`hoanna patishyati. 4. 45

Punayapaape` samaayaato jeeve`na sukhadukhayoh,

kaarane` de`hayogaadinaatmanah kurutoanisham. 4. 46

Yaavadde`hoasmin kartaasmeetyaatmaahamkurute`avashah,

adhyaasaattaavade`va syaajjanmanaashaadisambhavah. 4. 47

Tasmaattvam tyaja de`haadaavabhimaanam mahaamate`,

aatmaatinirmalah shuddho vignaanaatmaachaloavyayah. 4. 48

Svaagnaanavashato bandham pratipadya vimuhyati,

tasmaattvam shuddhabhaave`na gnaatvaatmaanam sadaa smara. 4. 49

Viratim bhaja sarvatra putradaaragrihaadishu,

niraye`shvapi bhogah syaachchhvashookaratanaavapi. 4. 50

A manushya does even Brahmahatya for the sake of this shareer. When we consider somebody to be depraved, lowly, wreched and pitiable – separate from the Brahman – we kill him in one way, because his swarup is the Paramatma; He is the Brahman.”’

When we consider anybody to be separate from the Brahman we cut him out from his swarup. We do his hatya with our buddhi. Furthermore, we do our own hatya by separating ourselves from him. A person who sees doshas in others is a killer of the Brahman. *Yoanyathaa santumaatmaanamananyathaa pratipadayate`.*

‘“Dosha-darshi people see the faults in others; they are the greatest Brahmaghatis. Paapa-punya will go with the jeeva. This deha has a karana, and a manushya does everything because of the deha. As long

as a manushya has the abhiman of being the deha, and being the karta – *adhyaasaattaavade`va syaajjanmanaashadisambhavah.”’*

The word *adhyaasa* is written in the Bhagwat as well as in the Adhyatma Ramayana. Adhyas means, mistaken understanding, to understand something to be something else. For example, if you are travelling in a car and see a saffron-clad figure in the distance, and think it is a Sadhu coming towards you. When you go closer you see that it is a lady wearing a saffron coloured sari. It is just an adhyas that we forget the Atma and the Brahman, and believe that we have been born and will die one day.

‘Shuka said, “He mahamati Ravana! Let go of abhiman. Don’t focus on a paltry thing like your shareer.”’

One man made some mistake. A bhakta was displeased and asked him, ‘why did you do this?’ A Mahatma was sitting there. He heard the conversation. He asked the bhakta, ‘Bhagatji, listen! It is not that this man was the only person here; I am also here. Why don’t you look at me? You began to look only at this man, you never looked at me!’

If somebody is sitting with a Raja Saheb and looks only at another person who is present, it is an insult to the Raja. When we are in the presence of the Ishwara and we concentrate on others, we are insulting the Ishwara.

This Atmadev is shuddha. It is nirmal. The shareer is not there for us to have abhiman for it. Bondage is absolutely because of agnan. Therefore, know your Self, and become established in it. Develop vairagya for the people and things of this sansara – *viratim bhaja sarvatra putradaaaragrihaadishu.*

Vairagya for the sansara should be there in your mana. Bhoga is available even in Narak. A manushya causes suffering for others to get bhoga and comfort. Isn’t a pig contented with the bhoga it gets?

De`ham labdhvaa vive`kaadhyam dvijatvam cha vishe`shatah,

tatraapi bhaarate` varshe` karmabhoomau sudurlabham. 4. 51

Ko vidvaanaatmasaatkritvaa de`ham bhogaanugo bhave`t,

atastvam braahmano bhootvaa paulastyanayashcha san. 4. 52

Agnaaneeva sadaa bhogaananudhaavasi kim mudhaa,

itah param vaa tyaktvaa tvam sarvasangam samaashraya. 4. 53

Raamame`va paraatmaanam bhakttibhaave`na sarvadaa,

seetaam samarpya raamaaya tatpaadaanucharo bhava. 4. 54

Vimukttah sarvapaape`bhyo vishnulokam prayaasyasi,

no che`dgamishyase`adhoaghah punaraavrittivarjitah,

angeekurushva madvaakyam hitame`va vadaami te`. 4. 55

Ravana! You have got the shareer that has vivek. You were born a Brahmin, born in this Bharatvarsha, which is a karma-bhoomi. And, having got such a pavitra shareer, you have become a disciple of bhoga? You are the son of Pulastya, born in the pavitra vansha of Brahmaji. You are a Brahmin! Yet you run after bhoga like an agnani?

Why do you trap yourself in futile asakti for all this? Do Bhagwan Rama's bhajan with bhakti-bhava. Give Sita back to Rama and become a sevak of their charan. All your paapa will be washed away. Listen to me, Ravana – what I say is of your benefit.

Satsangatim kuru bhajasva harim sharanyam shreeraaghavam marakatopalakaantikaantam,

Seetaasame`tanisham dhritachaapabaanaam sugreevalakshmanavibheeshanase`vitaanghrim. 4. 56

Do Satsang, and do bhajan of sharanagata Bhagwan. The lustre of His shareer is beautiful, like a blue sapphire that glows. Sitaji stays on His left – the very sight of her gives sukha to the eyes. Shri Rama always

has His dhanush-baan with Him. Sugriva, Lakshman and Vibhishan do His seva. Please do bhajan of that Rama-Sita!”’

The Fifth Sarga

Shuka's previous charitra; war between the vanars and Rakshasas.

Shreemahaade`va uvaacha

Shrutvaa shukamukhodgeetam vaakyamagnaananaashanam,

raavanah krodhataamraaksho dahanniva tamabraveet. 5. 1

Anujeevya sudurbuddhe` guruvadbhaashase` katham,

shaasitaaham trijagataam tvam maam shishkanna lajjase`. 5. 2

Idaaneeme`va hanmi tvaam kintu poorvakritam tava,

smaraami te`na rakshaami tvaam yadyapi vadhochitam. 5. 3

Ito gachchha vimoodha tvame`vam shrotum na me` kshamam,

mahaaprasaada ityuktvaa ve`pamaano graham yayau. 5. 4

Ravana was very angry when Shuka told him all this.'

Na jighranti na shrinvanti na pashyant gataayushah – a person whose life is about to end does not listen to beneficial talk.

Hintaanna yah sanshrinate` sa kimprabhuh.

'Ravana was beside himself with fury. He told Shuka, "you eat food given by me and you are giving me an upadesh as though you were my Guru! Don't you feel ashamed of yourself? I would kill you at once, but for the fact that you have served me well in the past. So, I will not kill you even though you deserve to be killed for your impudence! Go away at once – I am not prepared to listen to your upadesh!"

Shuka folded his hands and said, "maha-prasad! You have done great kripa on me, Maharaj."'

Le`hin na baasana basana churaayee – the forest dwellers told Rama that their seva would be that they would not steal the clothes and

utensils of Rama-Sita, when they came to live at Chitrakoot. That would be their seva. Shuka thanked Ravana for sparing his life!

Shukoapi braahmanah poorvam bhrahmishto brahmavittamah,

vaanaprashthavidhaane`na vane` tishthan svakarmakrit. 5. 5

De`vaanaamabhivriddhyartham vinaashaaya suradvishaam,

chakaara yagnavitatimavichchhinnaam mahaamatih. 5. 6

Raakshasaanaam virodhoabhoochchhuko de`vahitodyatah,

vajradanshtra iti khyaatastatraiko raakshaso mahan. 5. 7

Antaram pre`psuraatishthachchhukaapakaranodyatah,

kadaachidaagatoagastyastasyaashramapadam mune`h. 5. 8

Te`na sampoojitoagastyo bhojanaartham nimantritah,

gate` snaatum munau kumbhasambhave` praapya chaantaram. 5. 9

Agastyaroopadhrik soapi raakshasah shukamabraveet,

yadi daasyaami me` brahman bhojanam de`hi saamisham. 5. 10

'This Shuka was Ravana's spy. He had been born a Brahmin. He did Veda-paatha every day to strengthen the Devtas and weaken the Asuras. He lived in a state of Vanaprastha. He had done many Yagnas, so the Rakshasas were antagonistic towards him.'

You see, a Mahatma does not oppose even a Rakshasa; it was the Rakshasas who opposed the Brahmin. It is the mentality of an Asura to oppose and harm Mahatmas. How can a person whose chitta is filled with enmity be a Mahatma? A manushya who sees the Brahman, Prakriti, and the Ishwara is a Mahatma; not someone who sees enemies.

'There was a Rakshasa called Vajradanshtra who was always in search of doing something to harm good people. One day Agastyaji came to the house of the Brahmin called Shuka, and was invited to have lunch.

Agastyaji said he would take a bath and then sit for the meal. He went off to bathe in a nearby river. Vajradanshtra assumed the form of Agastyaji and went into the Brahmin's house. He said, "I will have a meal at your house when I have had a bath. Please serve me meat, because I have not eaten meat for a long time."

The Brahmin had no reason to suspect anything, and arranged for meat to be cooked for Agastyaji.

Bahukaalam na bhukttam me` maansam chhaagaangsambhavan,

tathe`ti kaarayaamaasa maansabhojyam savistaram. 5. 11

Upavishte` munau bhokttum raakshasoateeva sundaram,

shukabhaaryaavapurdritvaa taam chaantarmohayana khalah. 5. 12

Naramaansam dadau tasmai supakvam bahuvistaram,

dattvaivaanardadhe` rakshastato drishtvaa chukopa sah. 5. 13

Ame`dhyam maanusham maansamagastyah shukamabraveet,

abhakshyam maanusham maansam dattavaanasi durmate`. 5. 14

Mahyam tvam raakshaso bhootvaa tishtha tvam maanushaashanah,

iti shaptah shuko bheetyaa praahaagastyam mune` tvayaa. 5. 15

Idaaneem bhaashitam me`dya maansam de`heeti vistaram,

tathaiva dattam bho de`va kim me` shaapam pradaasyasi. 5. 16

When Agastyaji came, after finishing his bath, meat was served on his plate. This angered him and he gave a shaap to the Brahmin – "become a meat-eating Rakshasa!"

Shuka was taken aback. 'Why are you giving me a shaap?' he asked. "What aparadh did I do? It was you who came back and told me that you haven't eaten meat for a long time, so I should serve you meat."

Shrutvaa shukasya vachanam muhoortam dhyaanamaasthitah,

gnaatvaa rakshahkritam sarvam tatah praaha shukam sudheeh. 5. 17

Tavaapakaarinaa sarvam raakshase`na kritam tvidam,

avichaaryaiva me` dattah shaapaste` munisattam. 5. 18

Tathaapi me` vachoamoghame`vame`va bhavishyati,

raakshasam vapuraasthaaya raavanasya sahaayakrit. 5. 19

Tishtha taavadyadaa raamo dashaananavadhaaya hi,

aagamishyati lankaayaah sameepam vaanaraih saha. 5. 20

Pre`shito raavane`na tvam chaaro bhootvaa raghoottamam,

drishtvaa shaapaadvinirmuktto bodhayitvaa cha raavanam. 5. 21

Agastyaji did dhyana and saw the mischief of the Rakshasa. He told Shuka, "this is a leela of the Rakshasa. However, I have already uttered the words. My shaap is amogh even though I spoke without thinking."'

When a manushya always speaks the truth his words come true even when uttered unthinkingly – *satyapratishthaayaam kriyaa falaashrayatvam.* Just as any action results in a fruit, words uttered by a completely truthful person come true.

'Agastyaji said, "all right; it is a matter of a few days. Stay as Ravana's assistant. When Ramachandra comes close to Lanka Ravana will send you to spy on Him. When you come back, give Ravana an upadesh on Tattvagnan. After that, you will be Mukta, and you will obtain the Param-pada."

Tattvagnaanam tato mukttah param padamavaapsyasi,

ityukttoagastyamuninaa shuko braahmanasattamah. 5. 22

Babhoova raakshasah sadyo raavanam praapya sansthitah,

idaaneem chaararoope`na drishtvaa raamam sahaanujam. 5. 23

Raavanam tattvavignaanam bodhayitvaa punardrutam,

poorvavadbhraahmano bhootvaa sthito vaikhaanasaih saha. 5. 24

Tatah samaagamadbaddho maalyavaan raakshaso mahan,

buddhimaanneetinipuno raagno maatuh priyah pitaa. 5. 25

The shaap given by Agastyaji to Shuka became a shaap of a short duration, after which he would get the Param-pada, Mukti, Tattvagnan, and Rama Bhagwan. These were the varadaans Agastyaji gave to atone for his unthinking words. Before becoming a Rakshasa, Shuka had been a good Brahmin, and he became a good Brahmin as soon as the shaap got over.

A highly respected Rakshasa called Malyavaan came to Ravana after Shuka left. He was old, accomplished, wise, and skilled in the Neeti Shastra. He was Ravana's maternal grand father – the father of Ravana's mother. Ravana was very fond of him.'

When somebody tries to convince somebody about something, he may say very good things of great benefit, but sometimes, people's eyes become shifty and the expression on their face changes. The person's personality is weakened and the advice becomes ineffective. This is not a good way to talk to anybody.

Praaha tam raakshasam veeram prashaante`naantaraaatmanaa,

shrunu raajanvacho me`dya shrutvaa kuru yathe`psitam. 5. 26

Yadaa pravishtaa nagareem jaanakee raamavallabhaa,

tadaadi puryaam drishyante` nimittani dashaanana. 5. 27

Ghoraani naashahe`tooni taani me` vadatah shrunu,

kharastanitanirghoshaa me`ghaa atibhayankaraah. 5. 28

Shonite`naabhivarshanti lankaamushne`na sarvadaa,

rudanti de`valingaani svadyanti prachalanti cha. 5. 29

Kaalikaa paandurairdantaih prahasatyagratah sthitaa,

kharaa goshu prajaayante` mooshakaa nakulaih saha. 5. 30

Maajarina tu yuddhyante` pannagaa garude`na tu,

karaalo vikato mundah purushah krishnapingalah. 5. 31

Kaalo grihaani sarve`shaam kaale` kaale` tvave`kshate`,

e`taanyanyaani drishyante` nimittaanyudbhavanti cha. 5. 32

'Malyavaan spoke to Ravana with a shanta hriday – *prashaante`naantaaraatmanaa.* "Rajan! Listen to what I say and then do what you want. I have observed that ever since Rama's beloved patni, Janaki, has come into our city, many ill-omens have been happening. These are apashukans, bad omens that indicate destruction. Clouds rumble frighteningly, and the rain has drops of blood. The Devtas' murtis are weeping; they are melting. Kalika, the Devi of death, is laughing. Donkey calves are born to cows. Rats fight with mongoose and cats. Snakes attack eagles. A kaala-purusha is seen moving in houses. These are all ill-omens that fill everybody with fear.

Atah kulasya rakshaartham shaantim kuru dashaanan,

seetaam satkritya sadhanaam raamaayaashu prayachchha bhoh. 5. 33

Raamam naaraayanam viddhi vidve`sham tyaja raaghave`,

yatpaadapotamaashritya gnaanino bhavasaagaram. 5. 34

Taranti bhakttipootaantaastato raamo na maanushah,

bhajasva bhakttibhaave`na raamam sarvahridaalayam. 5. 35

Yadyapi tvam duraachaaro bhaktyaa pooto bhavishyasi,

madvaakyam kuru raaje`ndra kulakaushalahe`tave`. 5. 36

Tattu maalyavato vaakyam hitamukttam dashaananah,

na marshayati dushtaatmaa kaalasya vashamaagatah. 5. 37

And so, Beta, I pray to you that for the sake of our clan and community, please arrange for the shanti of these apashukans. Please give respect to Sita – whose coming here is the cause of these apashukans – and send her back to Ramachandra with riches as gifts.

Rama is sakshat Narayana; don't have hatred for Him. We should take the ashray of His charan. Gnanis take the ashray of His charan; they are like a ship that helps you go across the sea of this sansara. *Tato raamo na maanushah* – Rama is not a manushya; He is sakshat Parameshwara. Do His bhajan with bhakti. He abides in the hriday of all beings. Even though you are a durachari, bhakti will make you pavitra."'

Tattvagnan does not come into the hriday of a person whose habits are lowly; it comes after the sansakaras of durachari are erased. Bhakti Mata is such, that:

Api che`t suduraachaaro bhajate` maamananyabhak,

saadhure`vas a nabtavya sanyagyavasito hi sah.

(Gita 10. 30)

Even a person whose habits are lowly and shameful becomes a Sadhu if he becomes My bhakta and does My bhajan.

If somebody's son goes astray the father may refuse to go to his house, but the mother will say, 'he is a piece of my hriday'.

Bhakti is a Mata. She is compassionate. She goes to the house of even a durachari and makes him pavitra.

'Malyavaan said, "and so, when bhakti comes into your hriday you will become pavitra. Raaga-dvesha for the sansara is the father of durachara, and Bhagwan's bhakti frees us from raaga-dvesha."

After a short pause, Malyavaan spoke again. "I am saying all this for the good fo our vansha. Please heed my words." Malyavaan's words were for the benefit of all concerned.

Maanavam kripanam raamame`kam shaakhaamrigaashrayam,

samartham manyase` ke`na heenam pitraa munipriyam. 5. 38

Raame`na pre`shito noonam bhaashase` tvamanargalam,

gachchha vriddhoasibandhustava sodham sarvam tvayoditam. 5. 39

Ito matkarnapadaveem dahatye`tadvachastava,

ityuktvaa sarvasachivaih sahitah pratisthastadaa. 5. 40

Praasaadaagre` samaaseenah pashyanvaanarasainikaan,

yuddhaayaayojayatsarvaraakshasaansamupasthittan. 5. 41

This was more than Ravana could bear! He said, “an insignificant man has come. He is impoverished, pitiable, and alone, supported only by some vanaras. He has been driven out of his house by his mata and pita. Beggars have prema for him – and you consider him to be stronger than me? Nanaji! Your buddhi is corrupted! Has Rama sent you to counsel me that you talk such tripe – *bhaashase` tvamanargalam?* You continue to mumble nonsense! You are old and you are a relative. That is why I heard you out. You speech has gone through my ears and is burning me!”

Ravana stood up and left the room, leaving Maalyavaan talking to the empty air. Had it been any other than Malyavaan, Ravana would have told him to leave the room, but Malyavaan was his grandfather, so he walked out instead. He went to the terrace of the mahal and began to inspect the vanars he could see on the summit of the opposite parvat. He began to make plans for the yuddha.

Raame`api dhanuraadaaya lakshmane`na samaahatam,

drishtvaa raavanamaaseenam kope`na kalusheekritah. 5. 42

Kireetinam samaaseenam mantribhih parive`shthitam,

shashankaardhanibhe`naiva baane`naike`na raaghavah. 5. 43

Shve`tachchhatrasahasraani kireetadashakam tathaa,

chichchhe`da nimishaardhe`na tadadbhutamivaabhavat. 5. 44

Lajjito raavanastoornam vive`sha bhavanam svakam,

aahooya raakshasaan sarvaanprahastapramukhaan khalah. 5. 45

Vaanaraih saha yuddhaaya nodayaamaasa satvarah,

tato bhe`reemridangaadyaih panavaanakagomukhaih. 5. 46

Ramaji also saw Ravana from afar. Lakshmanji gave Ramji His dhanush.'

Lakshmanji used to keep two dhanushas with him; his own as well as Ramji's. This is clear from the many occasions when Ramji asks Lakshmanji to give Him His dhanush.

You may have heard the story that when foreigners came to Bharat, they said, 'we have heard that the Hindus have many Ishwaras. Show us the pictures of your Gods so we can choose who the best one is.'

When pictures of all the Ishwaras were placed before them, they saw a trishul in the hand of one and said, 'he must be afraid of being attacked, since he holds a trident.' Then they saw the dhanush-baan with another, and a Chakra with a third, and felt that these Gods would be ready to attack somebody. They picked up another picture and said, 'this God is smiling and playing a flute. He wouldn't be having any enemies; else he would not be so relaxed and happy. He has no weapon with him.'

Do you think Rama always kept His dhanush-baan with Him? If the dhanush was on His shoulder and the tarkash holding the baans tied to His hip, how could He have slept? Would Sitaji like this? She would have asked Him to leave the dhanush-baan at the door before coming into their chamber!

‘Lakshmanji gave the dhanush-baan to Ramachandra. Ramachandra selected an *ardha-chandra* baan, shaped like a crescent with serrated edges, and shot it at Ravana in such a way that it tore the white cupola and took away all ten crowns from Ravana’s head, and came back to Ramji’s tarkash. Ravana’s crowns disappeared in the midst of all the mantris sitting there. Everybody was astounded, wondering what happened. Ravana felt embarresed. He got up and went inside the mahal. Later, he called Prahasta and some others, and aroused their fighting spirit.

Mahishoshtaih kharaih simghairdveepibhih kritavaahanaah,

khangashooladhanuhpaashayashtitomarashakttibhih. 5. 47

Lakshitaah sarvato lankaa pratidvaaramupaayayuh,

tatpoorvame`va raame`na noditaa vaanararshabhaah. 5. 48

Udyamya girishringaani shikharaani mahaanti cha,

taroonshchotpaatya vividhaanyudhdhaaya hariyoothaashcha yoothapaah. 5. 49

Pre`kshamaanaa raavanasya taanyaneekaani bhaagashah,

raaghavapriyakaamaartham lankaamaaruruhustadaa. 5. 50

Te` drumaih parvataagre`shcha mushtibhishcha plavangamaah,

tatah sahasrayoothaashcha kotiyoothaashcha yoothapaah. 5. 51

Koteeshatayutaashchaanye` rurudhurnagaram mrisham,

aaplavantah plavantashcha garjantashcha plavangamaah. 5. 52

Raamo jayatyatibalo lakshmanashcha mahaabalah,

raajaa jayati sugreevo raaghave`naanupaalitah. 5. 53

The band of the Rakshasa sena began to play. The Rakshasas rode on buffaloes, camels, lions, mules, and elephants, carrying a variety of weapons, as they poured out of the city gates on to the battlefield.

The vanars had the city surrounded. They were armed with thick branches that they broke off trees and large rocks picked up from all around. They needed no weapons and no rations and no mounts. A single blow from the fist of one of the vanars was a weapon in itself! They scratched, bit, hit, and trampled on the Rakshasas brutally.

Countless vanars scrambled up the city gates, leaping up like quicksilver, roaring threateningly. They clambered over the walls and buttresses, chanting:

Raamo jayatyatibalo lakshmanashcha mahaabalah,

raajaa jayati sugreevo raaghavenaanupaalitah. 5. 53'

This shloka is given in the Valmiki Ramayana as Hanumanji's announcement when he left Lanka. The meaning is, 'Victory to Rama, who has great power. Victory to Lakshman, who has immense bala, and victory to Raja Sugriva.'

'Cries of 'Jai! Jai' rent the air.

Itye`vam ghoshayantashcha samam yuyudhire`aribhih,

hanoomaanagadashchaiva kumudo neela e`va cha. 5. 54

Nalashcha sharabhashchaiva maindo dvivida e`va cha,

jaambavaandadhivaktraashcha ke`saree taara e`va cha. 5. 55

Anye` cha balinah sarve` yoothapaashcha plavangamaah,

dvaaraanyutplutya lankaayaah sarvato rurudhurbhrisham,

tadaa nrikshairmahaakaayaah parvataagraishcha vaanaraah. 5. 56

Nijadhristaani rakshaansi nakhairdantaishcha ve`gitaah,

raakshaashcha tadaa bheemaa dvare`bhyah sarvato rushaa. 5. 57

Nirgatya bhindipaalaishcha khangaih shoolaih parashvadhaih,

nijagdhurvaanaraaneekam mahaakaayaa mahaabalaah. 5. 58

Raakshasaanshcha tathaa jaadhrivaanaraa jitakaashinah,

tadaa babhoova samara maansashonitakardamah. 5. 59

Rakshasaam vaanaraanaam cha sambabhoovaadbhutopamah,

te` hayaishcha gajaishcha rathaih kaanchanasannibheaih. 5. 60

Rakshovyaaghraa yuyudhire` naadayanto disho dasha,

raakshashcha kapeendraashcha parasparajayaishinah. 5. 61

'Hanuman, Angad, Kumud, Nala, Neela, Sharabh, Mainda, Dvivid, Jambavan, Dadhimukha and other exceptionally strong vanars led the attack on Lanka. They jumped over the walls and blocked the gates with huge trees and rocks.

Raakshasaanvaanaraa jaghrurvaanaraanshchaiva raakshasaah,

raame`na vishnunaa drishtaa harayo divijaanshajaah. 5. 62

Babhoovurbalino hrishtaastadaa peetaamritaa iva,

seetaabhimarshapaape`na raavane`naabhipaalitaan. 5. 63

Hatashreekaanhatabalaan raakshasaan jaghrurojasaa,

chaturthaanshaavasheshena nihatam raakshasam balam. 5. 64

The Rakshasas and vanars kept striking at each other. Ravana's sena was weaker. The reason is given.

Seetaabhimarshapaape`na raavane`naabhipaalitaan. 5. 63

Hatashreekaanhatabalaan raakshasaan jaghrurojasaa.

The Rakshasas were weakened by the paapa of the injustice done to Sitaji, and because they were ruled by a Raja like Ravana. The luster on their faces had paled. Their sena was being killed and they were weakening steadily. Furthermore, their svabhava was that of a Rakshasa.

On the other side, Bhagwan Rama's drishti fell on the vanars. The vanars were all an ansha of a Devta. It seemed as thought they had imbued amrita and death could not touch them.

One fourth of the Rakshasa sena was destroyed on the very first day of the yuddha.

Svasainyam nihatam drishtvaa me`ghanaadoatha dushtadheeh,

brahmadattavarah shreemaananardhyaanam gatoasurah. 5. 65

Sarvaastrakushalo vyomni brahmaastre`na samantatah,

naanaavidhaani shastraani vaanaraaneekamardayan. 5. 66

Vavarsha sharajaalaani tadadbhutamivaabhavat,

raamoapi maanayanbrahmaastramastravidaam varah. 5. 67

Kshanam tooshneemuvaasaatha dadarsha patitam balam,

vaanaraanaam raghushre`shthashchukopaanalasannibham. 5. 68

Chaapamaanaaya saumitre` brahmaastre`naasuram kshanaat,

bhasmikaromi me` pashya balamadya raghoottama. 5. 69

Ravana's son, Meghnad, was furious at the damage to the Rakshasa sena. Brahmaji had given him a varadaan that gave him the abilty to become invisible and fight without being seen. He was an expert in the use of all kinds of weapons, including the Brahmastra. He showered many kinds of astra-shastras on the vanar sena to kill the vanars. He shot the Brahmastra at Rama Bhagwan. Bhagwan became quiet for a moment, to show respect to the Brahmastra.

Bhagwan Rama saw how the vanar sena was falling. Anger arose in Him. "Lakshman!" He said, "bring My dhanush quickly. You will see how I turn the Rakshasas to ashes within a moment!, with My Brahmastra!

Me`ghanaadoapi tachchhrutvaa raamavaakyamatandritah,

toornam jagaama nagaram maayayaa maayikoasurah. 5. 70

Patitam vaanaraaneekam drishtvaa raamoatidukhitah,

uvaacha maarutim sheeghram gatvaa ksheeramahodadhim. 5. 71

Tatra dronagirirnaama divyaushadhisamudbhavah,

tamaanaaya drutam gatvaa sanjeevaya mahaamate`. 5. 72

Vaanaraudhaanmahaasattvaankeertiste`susthiraa bhave`t,

aagna pramaanamityuktvaah jagaamaanilanandanah. 5. 73

Aaneeya cha giri sarvaanvaanaraanvaanararshabhah,

jeevayitvaa punastatra sthaapayitvaa yayau drutam. 5. 74

As soon as Maghnad heard what Rama said, he fled. He was a great mayavi – he could create all kinds of illusions. The sight of His sena filled Rama with distress. He told Hanumanji, "go quickly to the Ksheerasagar and bring the parvat Dronagiri. It has miraculous plants that will heal and bring back to life the varans who have been wounded or killed. Your kirti will be everlasting for this feat!"

Hanumanji said, "*aagna pramaanam* – Your aagna is the proof; no other method to establish a truth – like pratyaksha, anuman etc – is needed." He brought the parvat and the vanars were restored completely. They began to roar as before.

Poorvavadbhairavam naadam vaanaraanaam balaudhatah,

shrutvaa vismayamaapanno raavano vaakyamabraveet. 5. 75

Raaghavo me`mahaan shatruh praapto de`vavinirmitah,

hantu tam samare`sheeghram gachchhantu mama yoothapaah. 5. 76

Mantrino baandhavaah shooraa ye`cha matpriyakaankshinah,

sarve`gachchhantu yuddhaaya tvaritam mama shaasanam. 5. 77

Ye`na gachchhanti yuddhaaya bheeravah praanaviplavaat,

taanhanishyaamyaham sarvaanmachchhaasanaparaanmukhaan. 5. 78

Ravana became very apprehensive. “This dushman, Rama, who has come this time, is no ordinary shatru. He is an enemy to be reckoned with, sent by the Devtas. Let all the Generals of my sena go to kill him. Let my mantris, friends, brothers, and other warriors and loved ones who support me go to fight with Rama. Anyone who refuses to go will die at my hands,” he declared.’

When the vanar sena began to run away from the battlefield Bhagwan Rama told Sugriva, Angad and Hanumanji, ‘look after the disheartened vanars. I will go and fight the enemy.’ Bhagwan put His sena in the background and went Himself, to face the enemy. This is Bhagwan’s style and neeti. He fights for His bhaktas. Ravana, on the other hand, sends his men to face danger, standing behind them to cut down anybody who tries to flee! Which sena would want to fight for such a ruler?

Tachchhrutvaa bhayasantrastaa nirjagmoo ranakovidaah,

atikaayah prahastashcha mahaanaadamahodarau. 5. 79

De`vashatrurnikumbhashcha de`vaantakanaraantakau,

apare` balinah sarve` yayuryuddhaaya vaanaraih. 5. 80

E`te` chaanye` cha bahavah shooraah shatasahasrashah,

pravishya vaanaram sainyam mamanthurbaladarpitaah. 5. 81

Bhushundeebhindipaalaishcha baanaih khangaih parashchadhaih,

anyaishcha vividhairastrairnijaghrurhariyoothapaan. 5. 82

Te` paadapaih parvataagrairnakhadanshtraishcha mushtibhih,

praanairvimochayaamaasuh sarvaraakshasayoothapaan. 5. 83

Raame`na nihataah ke`chitsugreeve`na tathaapare`,

hanoomataa chaangade`na lakshmane`na mahaatmanaa,

yoothapairvaanaraanaam te` nihataah sarvaraakshasaah. 5. 84

'Atikaya, Prahasta and other great Rakshasa with immense strength went into battle with fear in their hearts. They infiltered the vanar sena and fought fiercely. The fact is, a person who has the Ishwara's shakti is the strongest. How can a person who is turned away from the Ishwara have shakti?

Raamate`jah samaavishya vaanaraa balinoabhavan,

raamashakttiviheenaanaame`vam shakttih kuto bhave`t. 5. 85

Sarve`shvarah sarvamayo vidhaataa maayaamanushyatvavidambane`na,

sadaa chidaanandamayoapi raamo yuddhaadileelaam vitanoti maayaam. 5. 86

Rama's power pervaded all the vanars, and they became immensely powerful. Actually, whoever has the shakti of the Ishwara is the most powerful. How can a person who is turned away from the Ishwara have shakti?

Raamashakttiviheenaanaame`vam shakttih kuto bhave`t?

This Rama is *sarve`shvara* – the Ishwara of all. He is *sarvamaya* – everything is in Him. He is the Vidhata who decides our destiny. He is doing a drama by being a Maya-manushya, even though He is always Sacchidananda – He is the Sat, the Chit and the Anand! He does the leela of yuddha etc. This is His magic show!

The Sixth Sarga

Lakshman's becoming unconscious; Ravana's talk with Kalanemi.

Shreemahaade`va uvaacha

Shrutvaa yuddha` balam nashtamatikaayamukham mahat,

raavano dukhasantaptah krodha`na mahataavritah. 6. 1

Nidhaaye`ndrijitam lankaarakshanaartham mahaadyutih,

svayam jagaama yuddhaaya raame`na saha raakshasah. 6. 2

Divyam syanandanamaaruhya sarvashastraastraasanyutam,

raamame`vaabhidudraava raaksase`ndro mahaabalah. 6. 3

Vaanaaraanbahusho hatvaa baanairaasheevishopamaih,

paatayaamaasa sugreevapramukhaanyoothanaayakaan. 6. 4

Ravana heard that his sena was dying, that the Rakshasas were being killed in great numbers. He was filled with rage. He told Indrajit to stay back and guard Lanka, and got onto a divine ratha, and set off to fight Rama. He was driving furiously, killing or throwing aside any vanar who tried to block his path. When he went a bit further he came face to face with Vibhishan, who stood in his path with determined firmness.

Gadaapaanim mahaasattvam tatra drishtvaa vibheeshanam,

utsasarja mahaashakttim mayadattaam vibheeshane`. 6. 5

Taamaapatanteemaalokya vibheeshanavighaatineem,

dattaabhayoayam raame`na vadhaarho naayamaasurah. 6. 6

Ityuktvaa lakshmane` bheemam chaapamaadaaya veeryavaan,

vibheeshanasya puratah sthitoakampa ivaachalah. 6. 7

Vibhishan, too, was an exceptionally strong warrior. He was holding a gada in his hand. Ravana sent a powerful shakti at Vibhishan, which Maya Asura had given him. It was certain to kill Vibhishan.'

What Lakshmanji did was wonderful!

'Just then Lakshmanji came there and saw the situation. He felt, "my Bhagwan has given abhay-daan to Vibhishan. If he is killed, my Swami's varadaan will become futile." Lakshmanji pushed Vibhishan behind him, and stood in front to receive the shakti on his chest.

Saa shakttirlakshmanatanum vive`shaamoghashakttitah,

yaavantyah shakttayo loke` maayaayaah sambhavanti hi. 6. 8

Taasaamaadhaarabhootasya lakshmanasya mahaatmanah,

maayaashaktyaa bhave`tkim vaa she`shaanshaya hare`stanoh. 6. 9

Tathaapi maanusham bhaavamaapannastadanuvratah,

moorchchhitah patito bhoomau tamaadaatum dashaananah. 6. 10

Hastaistolayitum shaktto na babhoovaativismitah,

sarvasya jagatah saaram viraajam parame`shvaram. 6. 11

Katham lokaashrayam vishnum tolaye`llaghuraakshasah,

graheetukaamam saumitrim raavanam veekshya maarutih. 6. 12

The shakti sent out for Vibhishan entered Lakshman's shareer.'

Actually, all the shakti in this sansara is created by Maya, and the *aadhaara* – the support – of Maya is none other than Lakshmanji. Therefore, no Maya-shakti can do any harm to Lakshmanji. He is the Shesha-ansha of Bhagwan. Narayana reclines on him, in the ksheerasagara. Even so, having assumed a manushya form, Lakshmanji fell unconscious, to the ground.

The fact that Lakshmanji took upon himself the lethal missile sent by Ravana is a remarkably courageous act; an incomparable deed of

valour. To receive such a mahashakti on his chest in order to save Rama's bhakta was a wonderful deed for the good of the people. 'Ravana came forward with the intention of picking Lakshmanji up and carrying him off to Lanka. He failed in this. Lakshmanji is the ashray of the whole world – how can a mere Rakshsasa lift him?

Hanumanji came there just then.

Aajaghaanorasi kruddho vajrakalpe`na mushtinaa,

te`na mushtiprahaare`na jaanubhyaamapapatadbhuvi. 6. 13

Aasyaishcha ne`trashravanairuddhaman rudhiram bahu,

vidhoornamaananayano rathopasya upaavishat. 6. 14

Atha lakshmanamaadaaya hanoomaana raavanaaeditam,

aanaayadraamasaameepyam baahubhyaam parigrihya tam. 6. 15

Hanoomatah suhrittve`na bhaktyaa cha parame`shvarah,

laghutvamagamadde`vo gurunaam gururapyajah. 6. 16

Saa shakttirapi tam tyaktvaa gnaatvaa naaraayanaanshajam,

raavanasya ratham praagaadraavanoapi shanaistatah. 6. 17

Hanumanji pulled back his hand and gave Ravana a punch that sent him reeling. He managed to stay on one knee, with blood oozing out of his mouth. He went back to his ratha. Hanumanji lifted Lakshmanji up with the utmost ease. Lakshmanji became light as soon as Hanumanji touched him.'

Lakshmanji is *ajanma* – unborn – because he is eternal; without birth or death. He is the Guru of all Gurus – *gurunaam gururapyajah.* The shakti sent by Ravana left Lakshmanji's shareer and returned to Ravana's ratha. Lakshmanji is Narayana's ansha, and invincible.

Sangnaamavaapya jagraaha baanaasanamatho rushaa,

raamame`vaabhidudraava drishtvaa raamoapi tam krudhaa. 6. 18

Aaruhya jagataam naatho hanoomantam mahaabalam,

rathastham raavanam drishtvaa abhidudraava raaghavah. 6. 19

Jyaashabdamakarotteevram vajranishpe`shanishthuram,

raamo gambheerayaa vaachaa raakshase`ndramuvaacha ha. 6. 20

Raakshasaadhama tishthaadya kva gamishyasi me` purah,

kritvaaparaadhamevam me` sarvatra samadarshanah. 6. 21

'When Ravana regained consciousness he declared that he would fight only with Rama and no other. Ramachandra sat astride Hanumanj's shoulders, with His dhanush and baan. A terrible battle ensued. Rama rebuked Ravana. "You are a base Rakshasa, Ravan! I have equal goodwill for all, but you have done My aparadh!

Ye`na baane`na nihataa raakshasaaste` janaalaye`,

te`naiva tvaam hanishyaami tishthaadya mama gochare`. 6. 22

Shreeraamasya vachah shrutvaa raavano maarutataatmajam,

vahantam raaghavam sankhye` sharaisteekshnairataadayat. 6. 23

Hatasyaapi sharaisteekshnairvaayusoonoh svate`jasaa,

vyavardhata punaste`jo nanarda cha mahaakapih. 6. 24

Tato drishtvaa hanoomantam savrainam raghusattamah,

krodhamaahaarayaamaasa kaalarudra ivaaparah. 6. 25

You will be killed with the very baan that killed Bali!"

Ravana tried his utmost to wound Rama's shareer in multiple places. Rama told him, "this is not the way to fight – *krodhamaahaarayaanaasa kaalarudra ivaaparah."'*

There was no krodha in Ramji; He had to summon it for this occasion. *Aahaarayaamaasa* means, Ramaji summoned krodha to come to Him.

Actually, krodha is also a swarup of Bhagwan. It is wrong to abuse krodha, because it is the Ishwara's task to do Maha-pralay. Pralay is done with the agni of Shankarji's wrath or some similar factor. Since we accept this, don't we automatically accept the Ishwara having krodha? There would be no pralay without this krodha – *kopakaale` yugaanta se`* - the Yugas change when the Ishwara is angry.

'The end of a Yuga happens when You are angry' – this is why Bhagwan has a Rudra Avatar. The Narasimha Avatar is also Bhagwan's swarup. Bhagwan keeps this swarup hidden, calling it when it is needed, and then His krodha comes in the form of Kaala-Rudra.

Saashvam ratham dhvajam sootam shastraudham dhanurajnasaa,

chhatram pataakaam tarasaa chichchhe`da shitasaavakaih. 6. 26

Tato mahaashare`naashu raavanam raghusattamah,

vivyaadha vajrakalpe`na paakaaririva parvatam. 6. 27

Raanabaanahato veerashchachaala cha mumoha cha,

hastaannipatitashchaapastam sameekshya raghoottamah. 6. 28

Ardhachandre`na chichchhe`da tatkireetam raviprabham,

anujaanaami gachchha tvamidaaneem baanapeeditah. 6. 29

Pravishya lankaamaashvaasya shvah pashyasi balam mama,

raamabaane`na samvidhdhho hatadarpoatha raavanah. 6. 30

Bhagwan Ramachandra shot down Ravana's ratha, horses, sarathi, the weapons in the ratha, the flag and pennant of the ratha, with a very heavy baan – *vajrakalpe`na* – that was like a thunderbolt.

Ravana was utterly shaken and demoralised. His dhanush slipped from his hand and fell to the floor. Ramachandra used an ardhachandra baan to cut off Ravana's crown. He told Ravana, "Ravana! I give you permission to leave the battlefield and go back to Lanka. You are in

pain because of My baan, and you are fatigued. Go back and rest. Come back when you have recovered; then I will show you My bala!"

Mahatyaasa lajjayaa yuktto lankaam praavishadaaturah,

raamoapi lakshmanam drishtvaa moorchhitam patitam bhuvi. 6. 31

Maanushatvamupaashritya leelayaanushushocha ha,

tatah praaha hanoomantam vatsa jeevaya lakshmanam. 6. 32

Mahaushadheeh samaanaaya poorvavadvaanaraanapi,

tathe`ti raaghave`noktto jagaamaashu mahaakapih. 6. 33

Hanoomaanvaayuve`ge`na kshanaatteertvaa mahodadheem,

e`tasminnantare` chaaraa raavanaaya nyave`dayan. 6. 34

Raame`na pre`shito de`va hanoomaan ksheerasaagaram,

gato ne`tum lakshmanasya jeevanaartham mahaushadheeh. 6. 35

Ravana's pride vanished; a deep sense of shame filled his mana as he went back to Lanka without saying one word.

Lakshmanji was still in an unconscious state. Bhagwan began to grieve for his brother like an ordinary manushya.'

The fact is that when a loved one is suffering, and you become a Gnani, talking about Tatvagnan, it does no good to anyone. At such a time you need to show your prema. Ramachandra became overcome with grief.

'Ramachandra Bhagwan told Hanumanji, "Beta, please bring Lakshmanji back to consciousness. Go and bring some maha-aushadhi as you did before."

Hearing Ramachandra's words, Hanumanji flew like the wind to fetch the special medicine. Ravana got this information through his spies.

Shrutvaa tachchaaravachanam raajaa chintaaparoabhavat,

jagaama raatraave`kaakee kaalane`migriham kshanaat. 6. 36

Grihaagatam samaalokya raavanam vismayaanvitah,

kaalane`miruvaache`dam praanjalirbhayavihvalah,

arghyaadikam tatah kritvaa raavanasyaagratah sthitah. 6. 37

Kim te` karomi raaje`ndra kimaagamanakaaranam,

kaalane`mimuvaache`dam raavano dukhapeeditah. 6. 38

Ravana knew how to get his work done. He went alone, on foot, to Kalanemi's house. He was extremely worried. Kalanemi was surprised to see him, because this was the first time Ravana had come to his house. He stood before Ravana with folded hands, wondering what more he could do in welcome. He offered arghya and paadya. Then he said, "Maharaj! Please give me your aagna. What is the reason for your coming here?"

Mamaapi kaalavashatah kashtame`tadupasthitam,

mayaa shaktyaa hato veero lakshmanah patito bhuvi. 6. 39

Tam jeevayitumane`tumoshadheerhanumaan gatah,

tathaa tasya bhave`dvighnastathaa kuru mahaamate`. 6. 40

Maayayaa munive`she`na mohayasva mahaakapim,

kaalaatyayo tathaa bhooyaattathaa kritvaihi mandire`. 6. 41

Ravana's dukha was deep and evident as he spoke. "A time has come when even I am suffering greatly. I have injured Lakshman with a shakti. He lies unconscious. Hanuman is on his way to fetch aushadhi for his recovery. I want you to go and create an obstacle in Hanumanji's path. Use Maya and assume the roop of a Muni. Delay Hanumanji by using any means you can, so that he is not able to fetch the aushadhi in time."'

The garb of a Sadhu-Sanyasi is respected and trusted by people. Dacoits and other criminals use it to deceive people, but that does not mean that a genuine Sadhu is a bad man. If the garb of a mendicant did not arouse faith and respect in people, crooks would not use it to cheat and bluff people.

Raavanasya vachah shrutvaa kaalane`miruvaacha tam,

raavane`sha vacho me`adya shrunu dhaaraya tattvatah. 6. 42

Priyam te` karavaanye`van a praanaan dharayaamyaham,

maareechasya yathaaranye` puraabhoonmrigaroopinah. 6. 43

Tathaiva me` na sande`ho bhavishyati dashanana,

hataah putraashcha pautraashcha baadhavaa raakshasaashcha te`. 6. 44

Ghaatayitvaasurakulam jeevite`naapi kim tava,

raajye`na vaa seetayaa vaa kim de`he`na jadaatmanaa. 6. 45

'Kalanemi told Ravana, "Ravana! Listen to me! I will do what pleases you, but I will not remain alive. I will get the same fate as Marich did when he assumed the roop of a mriga.

Look, Ravana – your sons and grandsons have been killed, your brothers and friends have been killed, and all your Rakshasas have been killed. The entire vansha of Rakshasas has been destroyed. Now, even if you get the Rajya and get Sita, and live a little longer, what will you achieve – *jeevite`naapi kim tava?*

You have done no meritorious work in your life. Your sankalpa was to build a staircase from the prithivi to Swarga, so that even paapis could go to Swarga and harass the Devtas at will. Even this was not accomplished. What will you achieve by living a little longer?

Seetaam prayachchha raamaaya raajyam de`hi vibheeshane`,

vanam yaahi mahaabaaho ramyam muniganaashrayam. 6. 46

Snaatvaa praatah shubhajale` kritvaa sandhyaadikaah kriyaah,

tata e`kaantamaashritya sukhaasanaparigrahah. 6. 47

Visrijya sarvatah sangamitaraanvishayaanbahih,

bahih pravrittaakshaganam shanaih pratyak pravaahaya. 6. 48

Prakrite`rbhinnamaatmaana vichaaraya sadaanagha,

charaacharam jagatkritstram de`habuddheendriyaadikam. 6. 49

Aabrahmastambaparyantam drishyate` shrooyate`cha yat,

saishaa prakritiritykttaa saiva maaye`ti keertitaa. 6. 50

Sargasthivinaashaanaam jagadvrikshasya kaaranam,

lohitaashve`takrishnaadiprajaa srijati sarvadaa. 6. 51

Kaamakrodhaadiputraadyaanhinsaatrishnaadikanyakaah,

mohayantyyanisham de`vamaatmaanam svairgunairvibhum.6. 52.

Give Sita back to Rama and give the Rajya to Vibhishan. Go to some pleasant van and do Sandhya Vandan after an early morning bath. Do bhajan, living in solitude. Sit in an asana and withdraw all vrittis from the external world into the internal world. *Shanaih pratyak pravaahaya* – let your vrittis flow in a steady stream into the inner jagat. Do the vichar that you are the asanga sakshi Atma."'

It is possible to get bodha about the asanga, sakshi Atma even if a person does not believe in the Vedas, provided that he has the vivek that he is the drashta, sakshi, asanga Atma.

However, nobody can get the bodha that the Atma is the Brahman without grasping the purport of Vedanta. 'Tattvamasi' and the other Mahavakyas are needed for this bodha. Even if the Ishwara does kripa and gives this bodha to somebody, it will have to be done by arousing two feelings in the hriday, and then giving the bodha that actually,

they are one. There is no other method for getting the Brahmatmaikya bodha.

Vedanta is the one and only method by which anybody can get the understanding of the oneness of the Atma and the Brahman. Those who don't believe in this don't believe in Vedanta either, because they do not accept Vedanta as praman, as a reasoning that establishes a truth. Unless Vedanta is accepted as essential, the Sampradaya of Vedanta will be lost; it will no longer be desired.

'Kalanemi explained to Ravana, "see your Atma as being separate from your shareer, which is part of Prakriti. This shareer, buddhi, indriyas etc are separate from the Atma. Anything that can be experienced by the indriyas – from Brahma to the tiniest wisp of grass – is all Prakriti; it is Maya. It is the karana of this jagat. It is the creation of this srishti with all its good and bad things. Kama and krodha are the sons of Prakriti Devi, and her daughters are trishna and himsa. They are constantly deluding the Atmadev by displaying Prakriti's gunas.

Kartritvabhoktitvamukhaan svagunaanaatmaneeshvarake`,

aaropya svavasham kritvaa te`na kreedati sarvadaa. 6. 53

Shuddhoapyaatmaa yayaa yukttah pashyateeva sadaa bahih,

vismritya cha svamaatmaanam maayaagunavimohitah. 6. 54

Yadaa sadgurunaa yuktto bodhyate` badharoopinaa,

nivrittdrishtiraatmaanam pashyatye`va sadaa sfutam. 6. 56

Prakrite`ranyamaatmaanam gnaatvaa muktto bhavishyasi,

dhyaatum yadyasamarthoasi sagunam de`vamaashraya. 6. 57

The feelings of being a paapi-punyatma are superimposed on the Atma, and they trap the Atma. The Atma is actually nitya, shuddha,

buddha, and Mukta. It gets trapped in this sansara because of its mistaken identification with the shareer.

When a manushya gets a Sadguru, the Guru – who is a form of bodha – explains this. Then, the manushya's drishti becomes antarmukha, and he focuses on the inner world. Then, he sees his Self.

Nobody can become jeevanmukta without getting Brahmatmaikya bodha. A person sees that when he is in a state of Samadhi the Atma is established in its swarup, and he becomes liberated from rebirth. He becomes Mukta.

Look; the fact is that a jeevanmukta is a person who has experienced Sadyo-Mukti but he continues to interact in the sansara. And therefore, Ravana, do vichar about your Atma in this manner – you will become Mukta.

Hritpadmakarnike` svarjhaapeethe` maniganaanvite`,

mridushlakshanatare` tatra jaanakyaa saha sansthitam. 6. 58

Veeraasanam vishaalaaksham vidyutpunjanibhaambaram,

kireetahaarake`yoorakaustubhaadibhiranvitam. 6. 59

Noopuraih katakairbhraatam tathaiva vanamaalayaa,

lakshmanae`na dhanurdvandvakare`na parise`vitam. 6. 60

E`vam dhyaatvaa sadaatmaanam raamam sarvahridi sthitam,

bhaktyaa paramayaa yuktto muchyate` naatra sanshaya. 6. 61

Shrunu me` charitam tasya bhakttairnityamananyadheeh,

e`vam che`tkritapoorvaani paapaani cha mahaantyapi,

kshanaade`va vinashyanti yathaagre`stoolaraashayah. 6. 62

Bhajasva raamam paripoorname`kam vihaaya vairam nijabhakttiyukttah,

hridaa sadaa bhaavitabhaavaroopaamanaamaroopam purusham puraanam. 6. 63

Furthermore, Ravana, if you are not able to do dhyana, Ramachandra is our saguna Devta. There is a hriday-kamal in the deha, with a golden throne on it, embedded with precious stones that glow and glitter. Ramachandra is seated on this throne, in a veer asana. His eyes are large. His garments shine like lightning. His shareer is adorned with ornaments. Lakshman stands beside Him, holding two dhanushas. Do this dhyana of Ramachandra – you will get kalyan. Do shravan of Rama's charitra; your great paapas will be destroyed instantly.

Do bhajan of Ramachandra, who is paripoorna. Remain connected to His bhakti all the time. Let go of your enmity, and obtain that Param Purusha!"'

Kalanemi was supposed to hold Hanumanji back to delay him, but he delayed that by giving this upadesh to Ravana.

The Seventh Sarga

Killing of Kalanemi, awakening Kumbhakaran.

Shreemahaade`va uvaacha

Kaalane`mivachah shrutvaa raavanoamritasannibham,

jajvaala krodhataamraakshah sarpiradbhirivaagnimat. 7. 1

Nihanmi tvaam duraatmaanam machchhaasanaparaanmukham,

pariah kinchidgriheetvaa tvam bhaashase` raamakinkarah. 7. 2

Kaalane`miruvaache`dam raavanam de`va kim krudhaa,

na rochate` me` vachanam yadi gatvaa karomi tat. 7. 3

Ityuktvaa prayayau sheeghram kaalane`mirmahaasurah,

nodito raavane`naiva hanoomadvighnakaaranaat. 7. 4

'Ravana payed no attention to Kalanemi's upadesh, though the upadesh was amrita.

An example is given here, of how ghee that is being heated sizzles if a few drops of water are sprinkled on it, and the water evaporates immediately. Ravana's hriday was burning; kalanemi's words sizzled and vanished.

Jajvaala krodhataamaakshah sarpiradbhirivaagnimat.'

Once, at Swargashram, I saw an elderly lady trying to explain something to a young lady who was not a relative. The young lady told her, 'who made you my mother-in-law? A mother-in-law has the right to lecture her daughter-in-law, but why should I listen to the interference of an outsider?'

'Ravana told Kalanemi, "Kalanemi! How dare you try to give me advice? It seems to me that you have been bribed by somebody on Rama's behalf!"'

That means, the practice of bribary prevailed in those times.

‘“*Paraih kinchidgriheetvaa tvam bhaashase` raamakinkarah* – you have taken a bribe from Rama and become his slave, so you talk in his favour.”

Kalanemi said, “Swami! Don’t be angry. If what I say does not appeal to you I will do what you say. If you refuse to listen to me, I will listen to you.”’

This is the fate of the upadesh of a person who is weak.

‘Kalanemi went, as desired by Ravana, to create a vighna for Hanumanji.

Sa gatvaa himavatpaarshvam tapovanamakalpayat,

tatra shishyaih parivrito munive`shadharah khalah. 7. 5

Gachchhato maargamaasaadya vaayusoonormahaatmanah,

tato gatvaa dadarshaatha hanoomaanaashramam shubham. 7. 6

Chintayaamaasa manasaa shreemaanpavananandanah,

puraa na drishtame`tanme` munimandalamuttamam. 7. 7

Maargo vibhranshito vaa me` bhramo vaa chittasambhavah,

yadvaavishyaashramapadam drishvaa munimashe`shatah. 7. 8

Peetvaa jalam tato yaami dronaachalamanuttamam,

ityuktvaa prative`shaatha sarvato yojanaayatam. 7. 9

Aashramam kadaleeshaalakharjoorapanasaadibhih,

samaavritam pakvafalairnamrashaakhaishcha paadapaih. 7. 10

Kalanemi created a beautiful tapovan – a place for doing tapa in the van – using Maya, in a valley in the foothills of the Himalaya. Several young disciples moved about amicably in elegant garments. Hanumanji saw the Ashram and felt puzzled. “I have passed this place

many times, but I never saw this Ashram before. The people seem very genuine. Did I lose my way and come to some new place, or am I under some delusion? Let me go there and get a darshan of the Mahatmaji. I can also get a drink of water."

Hanumanji went to the Ashram. It was a beautiful place, with trees laden with different kinds of ripe fruits.

Vairabhaavavinirmukttam shuddham nirmalalakshanam,

tasminmahaashrame` ramye` kaalane`mih sa raakshasah. 7. 11

Indrayogam samaasthaaya chakaara shivapoojanam,

hanoomaanabhivaadyaaha gaurave`na mahaasuram. 7. 12

Bhagavan raamadootoaham hanoomannaama naamatah,

raamakaarye`na mahataa ksheeraabdhim gantumudyatah. 7. 13

Trishaa maam baadhate` brahmannudakam kutra vidyate`,

yathe`chchham paatumichchhaami kathyataam me` muneeshvara. 7. 14

The residents seemed to be a close-knit community. Kalanemi sat on a throne as Guruji. Some people were doing Indrayoga and some were doing Shankarji's puja.'

Hanumanji thought that it is possible to get Bhagwan's darshan in the form of the Muni, because when he had crossed the samudra on his way back from Lanka, carrying the chudamani Sitaji had given him, he felt pleased with the thought that he had done a great seva for Ramji.

As soon as Hanumanji crossed the samudra he saw a Mahatma sitting in a beautiful Ashram. It was Bhagwan's leela. Hanumanji felt very thirsty and went to the Ashram to drink water. He bowed down to Mahatmaji and asked for water. He was directed to a sarovar, where he had a bath and drank his fill. He had placed Sitaji's chudamani carefully on one side before going to the sarovar. When he came back

there was no sign of the chudamani. He asked Mahatmaji, ‘where is the chudamani? I kept it here before I went to the sarovar.’

‘Look inside my kamandalu,’ said the Mahatma. Hanumanji upturned the kamandalu. Thousands of chudamanis spilled out. Hanumanji was confused. ‘Maharaj,’ he said, ‘I want the chudamani I brought from Sitaji, to take to Ramachandra.’

The Mahatma said, ‘all these chudamanis are yours, brought by you. There have been thousands of Hanumans, and each brought a chudamani. It is nothing special that you have done.’

Hanumanji understood at once. Bhagwan does not allow abhiman to stay in His bhaktas.

Tasyaaapyabhimaanadve`shitvaadbhakttipriyatvaachcha dainyapriyatvaachcha.

Bhagwan has dvesha for abhiman and prema for humility. Hanumanji had got a bhava of abhiman at that time – how could he get Bhagwan’s darshan unless this was destroyed?

Actually, it was Bhagwan Rama who sat there in the form of the Mahatma. He removed Hanumanji’s fleeting dosha and gave him His darshan. This story is given in the ‘Anand Ramayana’.

When Hanumanji saw Kalnemi’s Ashram he thought, ‘I had found an excellent Ashram and got Bhagwan’s darshan there. Who is this Mahatma?”He went in with this thought and bowed down to the Guruji. “I am thirsty,” he said.

“Take water from my kamandalu,” said Guruji.

Tachchhrutvaa maarute`rvaakyam kaalane`mistamabraveet,

kamandalugatam toyam mama tvam paatumarhasi. 7. 15

Bhunkshva che`maani pakvaani falaani tadanantaram,

nivasasva sukhe`naatra nidraame`hi tvaraastu maa. 7. 16

Bhootam bhavyam cha jaanaami tapasaa svayam,

utthito lakshmanah sarve` vaanaraa raamaveekshitaah. 7. 17

Tachchhrutvaa hanumaanaaha kamandalujale`na me`,

na shaamyatyadhikaa trishna tato darshaya me` jalam. 7. 18

Tathe`tyaagnaapayaamaasa vatum maayaavikalpitam,

vato darshaya visteerna vaayusoonorjalaashayam. 7. 19

Nimeelya chaakshinee toyam peetvaagachchha mamaantikam,

upade`kshyaami tte` mantram ye`na drakshyasi chaushadheeh. 7. 20

Hanumanji said, “the water in your kamandalu is not enough to quench my thirst.” The Guruji told a young ascetic, conjured by Maya-shakti, to take Hanumanji to the nearby sarovar. He told Hanumanji, “close your eyes when you drink the water. After you have had your fill, come back to me. I will give you the upadesh of a mantra.”

Tathe`ti darshitam sheeghram vatunaa salilaashayam,

pravishya hanumaanstoyamapibanmeelite`kshanah. 7. 21

Tatashchaagatya makaree mahaamaayaa mahaakapim,

agrasattam mahaave`gaanmaarutim ghoraroopinee. 7. 22

Tato dadarsha hanumaan grasanteem makareem rushaa,

daarayaamaasa hastaabhyaam vadanam saa mamaara ha. 7. 23

Tatoantarikshe` dadrishe` divyaroopadharaanganaa,

dhaanyamaaleeti vikhyaataa hanoomantamathaabraveet. 7. 24

Tvatprasaadaham shaapaadvimukttaasmi kapeeshvara,

shaptaaham muninaa poorvamapsaraah kaaranaantare`. 7. 25

Aashrame` yastu te` dushtah kaalane`mirmahaasurah,

raavanaprahito maarge` vighnam kartum tavaanagha. 7. 26

Munive`shadharo naasau munirvipravihinsakah,

jahi dushtam gachchha sheeghra dronaachalamanuttamam. 7. 27

Gachchhaamyaha brahmalokam tvasparshaaddhatakalmashaa,

ityuktvaa saa yayau svargam hanoomaanapyathaashramam. 7. 28

There was a makari in the sarovar.'

In the Hindi language, *makaree* means a lizard, like the ones that crawl on walls. In Sanskrit it means a crocodile.

'The makari caught Hanumanji's foot. Hanumanji caught hold of the crocodile's jaws and threw it off. The makari was transformed into a beautiful heavenly nymph. She told Hanumanji, "a big plot is hatched against you. The Mahatma is Ravana's man. He is an Asura called Kalanemi. Ravana has sent him to create a vighna, to stop you from getting the medicine to cure Lakshmanji. Go and kill him, and then go to Dronagiri with all possible speed, to get the medicine in time to Lakshman. I am going to Brahmaloka." The lady went off after saying this.

The lady was an Apsara who had been turned into a crocodile because of a shaap given by a Muni.

Aagatam tam samaalokya kaalane`mirabhaashaya,

kim vilambe`na mahataa tava vaanarasattama. 7. 29

Grihaana matto mantraanstvam de`hi me` gurudakshinaam,

ityuktto hanumaanmushtim dridham baddhvaaha raakshasam. 7. 30

Grihaana dakshinaame`taamityuktvaa nijadhaana tam,

visrijya munive`sham sa kaalane`mirmahaasurah. 7. 31

Yuyadhe` vaayuputre`na naanaamaayaavighaanatah,

mahaamaayikadootoasau hanoomaanmaayinaam ripuh. 7. 32

Hanumani came back to the Ashram. Kalanemi told him, “the good muhurta has come. I will whisper the mantra in your ear and become your Guru. Then, you will give me Guru-dakshina.”

Hanumanji told him, “Maharaj! Take the Guru-dakshina first; the mantra can come later!” Hanumanji gave Kalanemi a hefty punch. Kalanemi began to fight with Maya. He forgot his form of Guruji. His head broke and he died.

Jaghaana mushtinaa sheershna bhagnamoordhaa mamaara sah,

tatah ksheeranidhim gatvaa dronam mahaagirim. 7. 33

Adrishtaa chaushadheestatra girimutpaatya satvarah,

griheetvaa vaayuve`ge`na gatvaa raamasya sannidhim. 7. 34

Uvaacha hanumaan raamamaaneetoayam mahaagirih,

yadyukttam kuru de`ve`sha valimbo naatra yujyate`. 7. 35

Hanumanji went to the shore of the Ksheerasagar, where the Dronagiri stood. He was unable to identify the medicinal plant he wanted so he picked up the whole parvat and went back to Ramachandra.

“Maharaj!” said Hanumanji, “I have brought the parvat as per Your aagna. Please do what is to be done.”

Shrutvaa hanoomato vaakyam raamah santushtaanasah,

griheetvaa chaushadhee sheeghram sushe`ne`na mahaamatih. 7. 36

Chikitsaam kaarayaamaasa lakshmanaaya mahhatmane`,

tatah suptotthita iva buddhvaa provaacha lakshmanah. 7. 37

Tishtha tishtha kva gantaasi hanmeedaaneem dashaanana,

iti bruvantamaalokya moordhnyavaghraaya raaghavah. 7. 38

Maarutim praaha vatsaadya tvatpraasaadaanmahaakape`,

niraamayam prapashyaami lakshmanam bhraataram mama. 7. 39

Ityuktvaa vaanaraih saardhyam sugreeve`na samanvitah,

vibheeshanamate`naiva yuddhaaya samavasthitah. 7. 40

Paashaanaih paadapaishchaiva parvataagraishcha vaanaraah,

yuddhaayaabhimukhaa bhootvaa yuyuh sarve` yuyutsavah. 7. 41

Ramji was satisfied. The Vaidya, Sushena, used the medicine and Lakshmanji awoke. “Ravana! Where are you?” he cried. “Just you wait! I will kill you instantly!” These were the words Lakshmanji uttered as soon as he regained consciousness.

Ramachandra smelled Lakshmanji’s head in blessing. “It is thanks to you that Lakshmanji is alive and well,” He told Hanumanji. It was decided that the strategy for war should be according to the advice of Sugriva and Vibhishan, because the next attack would be on Lanka and the details of the city were known to Vibhishan. The vanars were always ready to fight.

Raavano vivyathe` raamabaanairviddhe` mahaasurah,

maatanga iva sinhe`na garude`ne`va pannagah. 7. 42

Abhibhootoagamadraajaa raaghave`na nahaatmanaa,

Sinhaasane` samaavishya raakshasaanidamabraveet. 7. 43

Maanusheenaiva me` mrityumaaha poorvam pitaamahah,

maanusho hi na maam hantum shakttoasti bhuvi kashchana. 7. 44

Tato naarayanah sakshaanmaanushoabhonna sanshaya,

raamo daasharathibhoortvaa hantum samupasthitah. 7. 45

Ravana had been agitated since the time he was wounded by Rama’s baans. He had hoped that Lakshman would die, but Lakshman revived and was fit again. Ravana was deeply troubled. He also feared Ramachandra.

Ravana went and sat on his throne. He summoned his Rakshasas. He told them, “Brahmaji had told me, long back that my mrityu would be at the hands of a manushya. I knew that no manushya could kill me. This why the Devtas have plotted against me, and asked Narayana to take an Avatar as a manushya, to kill me. He has come as the son of Dashrath to destroy me.”

Anaranye`na yatpoorvam shaptoaham raakshase`shvara,

utpatsyate` cha madvanshe` paramaatmaa sanaatanah. 7. 46

Te`na tvam putrapautre` baandhavaishcha samanvitah,

hanishyase` na sande`ha ityuktvaa maam divam gatah. 7. 47

Sa e`va raamah sanjaato madarthe` maam hanishyati,

kumbhakarnastu moodhaatmaa sadaa nidravasham gatah. 7. 48

Tam vibodhya mahaasattvamaanayantu mamaantikam,

ityukttaaste` mahaakaayaastoornam gatvaa tu yatnatah. 7. 49

Vibodhya kumbhashravanam ninyoo raavanasannidhim,

namaskritya sa raajaanamaasanopari sansthitah. 7. 50

Many generations before Dashrath there was a Raja called Anaranya. He gave me a shaap that Narayana would take birth in his vansha and kill me along with my vansha. This Rama has been born as a result of that shaap.

Kumbhakaran is stupid – he is always in a deep sleep. Go and wake him up and bring him to me.”

Several huge Rakshasas went to Kumbhakaran. They roused him from his deep sleep with great difficulty.’

Many years ago I had read in a kshepak Ramayana that the Rakshasas had elephants tread on Kumbhakaran’s shareer, to wake him. They beat kettle drums close to his ears, and poked into his nose. None of

this is given here, because the focus of the Adhyatma Ramayana is on the fact that only the Paramatma is Satya.

Tamaaha raavano raajaa bhraataram deenayaa giraa,

kumbhakarna nibodha tvam mahatkashtamupasthitam. 7. 51

Raame`na nihataah shooraah putraah pautraashcha baandhavaah,

kim kartavymidaaneem me` mrityukaala upasthite`. 6. 52

E`sha daasharathee raamah sugreevasahito balee,

samudram sabalasteertvaa moolam nah parikrintati. 7. 53

Ye` raakshasaa mukhyatamaaste` hataa vaanarairyudhi,

vaanaraanaam kshayam yuddhe` na pashyaami kadaachana. 7. 54

Naashayasva mahaabaaho yadartham paribodhitah,

bhraaturarthe` mahaasattva kuru karma sudushkaram. 7. 55

When Kumbhakaran came to the sabha Ravana was feeling utterly wretched. He spoke humbly. “Kumbhakaran! Please understand what I am telling you. I am in great trouble. Rama has killed all my warriors, my sons and my grandsons in battle. It seems my mrityu has come. What am I to do? Rama crossed the samudra with the sena, Sugriva and others, and is uprooting us completely. All our chief Rakshasas are dead, but there is no decrease in the number of vanars they have.

I had you woken up so that you can destroy the vanars. A brother always undertakes difficult tasks to help a brother.”

Shrutvaa tadraavane`ndrasya vachanam paride`vitam,

kumbhakarno jahaasochchairvachanam che`damabraveet. 7. 56

Puraa mantravichaare` te` gaditam yanmayaa nripa,

tadadya tvaamupagatam falam paapasya karmanah. 7. 57

Poorvame`vam mayaa proktto raamo naaraayanah parah,

seetaa cha yogamaaye`ti bodhitoapi na budhyase`. 7. 58

E`kadaaham vane` saanau vishaalayaam sthito nishi,

drishto mayaa munih saakshaannaarado divyadarshanah. 7. 59

Tamabravam mahaabhaaga kuto gantaasi me` vada,

ityuktto naaradah praaha de`vaanaam mantrane` sthitah. 7. 60

Hearing Ravana's tale of woe – *vachanam paride`vitam* – and seeing his abject state, Kumbhakaran began to laugh loudly. "look, my brother," he said, "when you first asked for my advise I had told you something. Hasn't that come true?"'

This is what most advisers are like. If we don't listen to them and it turns out they were right, they always say, 'I told you so!'

'Kumbhakaran said, "you did not listen to me. I had told you at that time, that Rama is Narayana and Sita is Yoga-Maya. In spite of my explaining this clearly you failed to understand the truth!

A long time back I was sitting in a valley one night. I saw Naradji coming. I asked him where he was coming from and where he was going. Naradji told me, 'the Devtas had a sabha today.

Tatrotpannamudantam te` vakshyaami shrunu tattvatah,

yuvaabhyaam peeditaa de`vaah sarve` vishnumupaagataah. 7. 61

Oochuste` de`vade`ve`sham stutvaa bhaktyaa samaahitaah,

jahi raavanamakshobhyam de`va trailokyakantakam. 7. 62

Maanushe`na mritistasya kalpitaa brahmanaa puraa,

atastavam maanusho bhotvaa jahi raavanakantakam. 7. 63

Tathe`tyaaha mahaavishnuh satyasankalpa eeshvarah,

jaato Raghukula de`vo raama ityaabhivishrutah. 7. 64

Sa hanishyati vah sarvaanityuktvaa prayayau munih,

ato jaaneehi raamam tvam param brahma sanaatanam. 7. 65

In the sabha it was decided that since Ravana and Kumbhakaran were harassing the Devtas constantly, Vishnu has taken the Satya-sankalpa to come, Himself, as a manushya, to defeat the two Rakshasas.' This is what Naradji told me."'

Ato jaaneehi raamam tvam param brahma sanaatanam. Naradji puts bhava for Bhagwan in people's hriday. Later on, in the Uttar Kand, it is written that the Sanat Kumars as well as Naradji gave him the diksha the Rama is sakshat Parabrahma Paramatma.

Tyaja vairam bhajasvaadya maayaamanushavigraham,

bhajato bhakttibhaave`na praseedati raghoottamah. 7. 66

Bhakttirjanitree gnaanasya bhakttirmokshapradaayinee,

bhakttiheene`na yatkinchitkritam sarvamasatsamam. 7. 67

Avataaraah subahavo vishnorleelaanukaarinah,

te`shaam sahasrasadrisho raamo gnaanamayah shivah. 7. 68

Raamam bhajanti nipunaa manasaa vachasaanisham,

anaayaase`na sansaaram teertvaa yaanti hare`h padam. 7. 69

Ye` raamame`va satatam bhuvi shuddhasatvaa dhyaayanti tasya charitaani pathanti santah,

mukttaasta e`va bhavabhogamahaahipaashaih seetaapate`h padamanantasukham prayaantah. 7. 70

'Kumbhakaran told Ravana, "give up your enmity for Rama. He has assumed a manushya roop using Maya. He becomes prasanna when anybody does His bhajam with prema.

Bhakttirjanitree gnaanasya bhakttirmokshapradaayinee – bhakti is the mother of Gnan, and bhakti gives Moksha. Whatever is done without bhakti is the same as doing nothing. Anything done with

prema is a lot, even if it is very little. Great deeds done without bhakti are of no value.

Bhagwan has taken many Avatars, and in each Avatar He does leelas in keeping with that Avatar. However, Rama's Avatar is equal to thousands of Avatars. Those who do His bhajan day and night with their mana and vachan cross over this sansara effortlessly. They get the Hari-pada; the position of Bhagwan Hari!

The antahkarana of a person who does Rama's bhajan becomes shuddha. Only such a person gets Tattvagnan and becomes Mukta. He obtains eternal Mukti!"

The Eighth Sarga

The killing of Kumabhakaran

Shreemahaade`va uvaacha

Kumbhakarnavachah shrutvaa bhrukuteevikataananah,

dashagreevo jagaade`damaasanaadutpatanniva. 8. 1

Tvaamaaneeto na me` gnaanabodhanaaya subuddhimaan,

mayaa kritam sameekritya yuddhasva yadi rochate`. 8. 2

Noche`dgachcha sushuptyartham nidraa tvaam baadhate`adhunaa,

raavanasya vachah shrutvaa kumbhakarno mahaabalah. 8. 3

Rushtoayamiti vignaaya toorna yuddhaaya niryayau,

sa langhayitvaa praakaaram mahaaparvatasannibham. 8. 4

Niryayau nagaraatornam bheeshayanharisainikaan,

sa nanaada mahaanaadam samudramabhinaadayan. 8. 5

'Ravana frowned when he heard what Kumbhakaran had to say – *brikuteevikataananah.* His face turned ugly. It seemed as though he was about to jump down from his throne and attack Kumbhakaran. "Have I called you here to give me Gnan-upadesh?" he thundered. "Have I called you to comment on my actions? There is no dearth of upadesh-givers! If you want to do my work, do it; else go back to sleep. Sleep has not yet left your brain; you are talking nonsense because you are half-asleep!"

Realizing the futility of saying anything more, Kumbhakaran said, "very well; I will go at once and kill the vanars."

Kumbhakaran was gigantic. He stepped over the wall that surrounded Lanka and roared threateningly at Rama's vanar sena.

Vaanaraankaalayaamaasa baahubhyaam bhakshayan rushaa,

kumbhakarna tadaa drishtvaa sapakshamiva parvatam. 8. 6

Dudruvurvaanaraah sarve` kaalaantakamivaakhilaah,

bhramantam harivaahhinyaam mudgare`na mahaabalam. 8. 7

Kaalayantam hareenve`gaadbhakshayantam samantatah,

choornayantam mudgare`na paanipaadairane`kadhaa. 8. 8

Kumbhakarnam tadadrishtvaa gadaapaanirvibheeshanah,

nanaama charanam tasya bhraaturjye`shthasya buddhimaan. 8. 9

Kumbhakaran went round cataching monkeys with both hands and eating them alive. The monkey fled in terror before he could tread on them and crush them.

Vibhishan saw Kumbhakaran and came to him. He touched Kumbhakaran's feet and said, "you are my elder brother. I am your younger brother, Vibhishan."'

A man should respect his elder brother even if he is like Kumbhakaran.

Vibheeshanoaham bhraaturme` dayaam kuru mahaamate`,

raavanastu mayaa bhraatarbahudhaa paribodhitah. 8. 10

Seetaam de`heeti raamaaya raamah saakshaajjanaardanah,

na shrunoti cha maam hantum khangamudhyamya chokttavaan. 8. 11

Dhik tvaam gachchhe`ti maam hatvaa pada ppapibhiraavritah,

chaturbhirmantribhih saardham raamam sharanamaagatah. 8. 12

'Vibhishan said, "please look at me with kripa-drishti. Don't kill me. I tried my utmost to convince Ravana to give Sita back to Rama, but he refused to listen to me. I told him that Rama is the sakshat Janardana – but he was deaf to my pleas. He drew his sword and came to kill me. He insulted me, abused me and kicked me with his foot. After that I came over to Rama's side with my four mantris."

Tachchhrutvaa kumbhakarnoapi gnaatvaa bhraataramaagatam,

samaaingya cha vatsa tvam jeeva raamapadaashrayaat. 8. 13

Kulasanrakshanaarthaaya raakshasaanaam hitaaya cha,

mahaabhaagavatoasi tvam puraa me` naaradaachchhutam. 8. 14

Gachchha taata mame`daaneem drishyate` na cha kinchana,

madeeyo vaa paro vaapi madamattaavilochanah. 8. 15

Ityukttoashrumukho bhraatushcharanaavabhivandya sah,

raamapaarshvamupaagatya chintaapara upasthitah. 8 16

Kumbhakarnoapi hastaabhyaam paadaabhyaam pe`shayanhareen,

chachaara vaanareem se`naam kaalayan gandhahastivat. 8. 17

Kumbhakaran heard what Vibhishan said. He embraced his younger brother affectionately. He said, "Vatsa! May you live long! You have taken the ashray of Shri Rama's charanaravinda! Our vansha will continue because of you. The Rakshasas will be benefited. Naradji told me that you are a great bhakta of Bhagwan. However, my brother, I cannot think clearly at this time because of drink, so move away from before my eyes. I cannot differentiate between who is mine and who is an enemy."

Vibhishan's eyes filled with tears when he heard this. He touched Kumbhakaran's feet and went to Rama feeling very worried.

Kumbhakaran walked around killing the vanars within his reach.

Drishtvaa tam raaghavah kruddho vaayavyam shastramaadaraat,

chikshe`pa kumbhakarnaaya te`na chichchhe`da rakshasah. 8. 18

Samudgaram dakshahastam te`na ghoram nanaada sah,

sa hastah patito bhoomaavane`kaanardayankapeen. 8. 19

Paryantamaashritaah sarve` vaanaraa bhayave`pitaah,

raamaraakshasayoryuddham pashyantah paryavasthitaah. 8. 20

Kumbhakarnashchhannahastah shaalamudyamya ve`gatah,

samara` raaghavam hantu dudraava tamatthoachchhinat. 8. 21

Shale`na sahitam vaamahastamaindre`na raaghavah,

chhinnabaahumathaayaantam nardantam veekshya raaghavah. 8. 22

Dvaavardhachandro nishitaavaadaayaasya padadvayam,

chichchhe`da patitau paadau lankaadvaari mahaasvanau. 8. 23

Ramachandra used the vayavya-astra that has the power of vayu, to cut off Kumbhakaran's right arm. Kumbhakaran gave a great roar that terrified the vanars. Many vanars were killed when Kumbhakaran's arm fell on them. Kumbhakaran uprooted a sal tree with his left arm and rushed at Ramachandra. Bhagwan cut off his left arm and also both his feet, using an ardhachandra arrowhead.

Nikrittapaanipaadoapi kumbhakarnoatibheeshanah,

badavaamukhavadvavaktram vyaadaaya raghunandanam. 8. 24

Abhidudraava ninadanrahooshchandramasam yathaa,

apoorayachchhitaagreaishcha saayakaistadraghoottamah. 8. 25

Sharapooritavaktroasau chukroshaatibhayankarah,

atha sooryaprateekaashamaindram sharamanuttamam. 8. 26

Vajraashanisamam raamashchikshe`paasuramrityave`,

sa tatparvatasankaasham sfuratkundaladanshtakam. 8. 27

Chakarta rakshoadhipate`h shiro vritramivaashanih,

tachchhirah patitam lankaadvaari kaayo mahodadhau. 8. 28

Shiroasya rodhayaddvaaram kaayo nakradyachoornayat,

tato de`vaah sarishayo gandharvaah pannagaah khagaah. 8. 29

Siddhaa yakshaa guhyakaashcha apsarobhishcha raaghavam,

eedire` kusummsaarairvarshantashchaabhinanditaah. 8. 30

Even then, Kumbhakaran ran towards Rama to devour Him. Rama shot baans into his mouth; his mouth was filled with baans. Then, placing some more baans on His dhanush, Ramachandra cut Kumbhakaran's body into pieces. The shareer rose up into the air with the force of the baans, and fell at the gateway of the city. The gateway to Lanka was blocked by Kumbhakaran's huge head. Devtas, Rishis, Gandharvas, Siddhas and Yakshas came overhead, showering flowers on Ramachandra from above.

Aajagaama tadaa raamam drashtum de`vamuneeshvarah,

naarado gaganaattoornam svabhaasaa bhaasayandishah. 8. 31

Raamamindeevarashyaamamudaaraangam dhanurdharam,

eeshattaamravishaalaakshamaindraastraanchitabaahukam. 8. 32

dayaardrashtyaa pashyantam vaanaraancharapeeditaan,

drishtvaa gadgadayaa bhaktyaa stotum prachkrame`. 8. 33

Blue-hued like a blue water lily, beauty and grace in every limb, eyes slightly reddened, Ramachandra was holding His dhanush. He gave up the Indrastra and looked at the vanars with compassion.

Naradji hovered in the akash and did Bhagwan's stuti, his voice husky with prema.'

You see, the purpose of our granths on Bhakti is to establish the beautiful form of Bhagwan in the hriday of people. This pushes out the multiple worldly imagies that fill the hriday and enslave people in the sansara. The books of bhakti want everybody to get bhakti and be happy. They say, 'the form presented here is the form of Bhagwan Himself. It is not of this sansara, even though it seems to be. If the sansara-buddhi is removed it becomes Brahm-buddhi, which removes

avidya. When one representative is placed before us, and Brahma-buddhi is superimposed on it, then the thought, 'what is the Brahman?' comes to the mana.

Naarada uvaacha

De`vade`va jagannaatha paramaatman sanatana,

naaraayanaakhilaadhaara vishvasaakshinnamoastu te`. 8. 34

Vishuddhagnaanaroopoapi tvam lokaanativanchayan,

maayayaa manujaakaarah sukhadukhaadimaaniva. 8. 35

Tvam maayayaa guhyamaanah sarve`shaam hridi sansthitah,

svayamjyotihsvabhaavastvam vyaktta e`vaamalaatmanaam. 8. 36

Unmeelayan srijasye`tanne`tre` raama jagatrayam,

upasanhriyate` sarvam tvayaa chakshurnimeelanaat. 8. 37

"You are the Devta of the Devtas," said Naradji. "The indriyas show us the vishays, and You show us the indriyas. *De`va* means the eyes, ears, nose, and other senses through which we are able to perceive the external sansara. The external world is known through these Devtas. You, the Atmadev, are the Devta of all Devtas. You are the Swami of magic! You are the param roop of the Atma. You are nitya. You are Narayana who abides in the hriday of all. You are the support of everything – the *akhilaadhaara*, and also the adhishthana of everything. You are the sakshi of this Vishwa. You are chaitanya. I bow down to You, the swarup of vishuddha Gnan.

You seem to be a manushya like the other manushyas of this loka, but that is Maya. Your being sukhi-dukhi is also Maya. You hide Yourself with Maya, and sit in every hriday in the form of the Atma – *maayayaa guhyamaanah.* You are svayam-prakash. A blind man cannot see a lamp even if it is burning; he can't even see the surya that illuminates the whole world. Kama, krodha etc are seen by the sakshi, but the

sakshi does not illuminate anything; He merely observes. A person whose hriday is nirmal can get the darshan of the sakshi-Atma. When we open our eyes the srishti is seen; but it disappears as soon as we shut our eyes."

Yasminsarvamidam bhaati yatashchaitachcharaacharam,

yasmaanna kinchilloke`asminstasmai te` bramane` namah. 8. 38

Prakritim purusham kaalam vyakttaavyakttasvaroopinam,

yam jaananti munishche`shthastasmai raamaaya te` namah. 8. 39

Vikaararahitam shuddham gnaanaroopam shrutirjagau,

tvaam sarvajagadaakaaramoortim chaapyaaha saa shrutih. 8. 40

Virodho drishyate` de`va vaidiko ve`davaadinaam,

nishchayam naadhigachchhanti tvatprasaadam vinaa budhaah. 8. 41

Naradji did Ramachandraji's stuti. "It is You who is seen in all, and all are seen in You – *yasminsarvamidam bhaati* – this entire srishti is a superimposition on the Brahm-Tattva. It is a variable – a vivarta – perceived by our indriyas, antahkarana, buddhi, Samadhi, etc, but it is actually not present in its *adhikarana* – the substratum in which it is seen. It is seen, but it is not Satya. *Yasmaanna kinchilloke`asmin.* You are Brahm-swarup – the pure existence that is the only Satya. I do namaskara to You.

Great Munis know that You are the Prakriti as well as the Purusha. You are kaala, and the swarup of everything that is evident and unperceived. The great Munis know You. I do namaskara to that Rama! The Shruti says that there is no vikar in You; You are shuddha. You are the roop of Gnan. You are the murti of the form of this entire jagat.

Sarvam khalvidam brahm, brahmaive`dam sarvam, aatmaive`dam sarvam, sa e`ve`dam sarvam, kritsnastu pragnaanaghana – the Shruti

says that the creation that is the jagat is pragnan-ghana. The Paramatma is the murti that we see as this world. It is the shuddha-roop Gnan of the Paramatma, in spite of all the apparent contradictions in it. However, nobody can be convinced about this unless he has Your kripa.

Maayayaa kreedato de`van a virodho manaagapi,

rashmijaalam rave`rdvaddrishyate` jalavad bhramaat. 8. 42

Bhraantignaanaattathaa raama tvayi sarvam prakalpyate`,

manasoavishayo de`va roopam te` nirgunam param. 8. 43

Katham drishyam bhave`dde`va drishyaabhaave` bhaje`tkatham,

atastavaavataare`shu roopaani nipunaa bhuvi. 8. 44

Bhajanti buddhisampannaastarantye`va bhavaarnavam,

kaamakrodhaadayastatra bahavah paripanthinah. 8. 45

Bheeshayanti sadaa che`to maarjaaraa mooshakam yathaa,

tvannaama smarataam nityam tvadroomapi maanase`. 8. 46

Tvatpoojaanirataanaam te` kathaamritaparaatmanaam,

tvadbhakttasanginaam raama sansaaro goshpadaayate`. 8. 47

The fact of the matter, Maharaj, is that as long as You indulge in this play, it is correct to say that everyting is in You and nothing is in You! This is not really a contradictory statement; it is like the illusion of sun rays looking like water. Similarly, You – who are the advitiya advay – are seen in the form of this sansara.

He Rama! The kalpana of this sansara is a bhranti that is created in You. You are not a vishay of the mana because Your param roop is the nirguna roop. How can you be drishya – *katham drishyam bhave`dde`va?* And how can we do Your bhajan if You cannot be seen – *drishyaabhaave` bhaje`tkatham?* It is for this reason that the

Mahatmas describe Your Avatar-roop, and intelligent people do bhajan of Your Avatar-roop and cross over the sansara-sagar.

Even in this, there are many dacoits like kama, krodha etc, who ensnare people. The only people who are saved are those who do smaran of Your naam, and Your puja with their shareer, and dhyana with their mana, and listen to the amrita of Your katha, and obtain the Satsang of Your bhaktas!

The sanga of bhaktas is external; Bhagwan's naam is uttered by the vani. The collective effort of the different sadhans becomes Bhagwan's bhakti. This is the sadhan for bhakti. In this, what happens is that the sansara becomes as easy for a bhakta, to cross over as the hoof-print of a cow on the ground."

Ataste` sagunam roopam dhyaatvaaham sarvadaa hridi,

mukttashvaraami loke`shu poojyoaham sarvadaivataih. 8. 48

Raama tvayaa mahatkaaryam kritam de`vahite`chchhayaa,

kumbhakrnavadhe`naadya bhoobhaaroayam gatah Prabho. 8. 49

Shvo hanishyati saumitririndraje`taaramaahave`,

hanishyase`atha raama tvam parashvo dashakandharam. 8. 50

Pashyaami sarvam de`ve`sha siddhaih saha nabhogatah,

anughrineeshva maam de`va gamishyaami suraalayam. 8. 51

Ityuktvaa raamamaamantrya naarado bhagavaanrishih,

yayau de`vaih poojyamaano brahmalokamaklamasham. 8. 52

Naradji eulogized Ramachandra. "This is why I do dhyana of Your saguna roop. As soon as a person catches Rama in his hriday, attachment for the objects of the world outside is removed. Those who don't catch any roop of Bhagwan in their hriday continue to remain entrapped in the sansara, but those who get bound to Bhagwan become free of all worldly bondage.

I carry my Beloved with me wherever I go. Let all my dreams be of the inner jagat, not of the outer jagat. Every desire should be for the inner jagat only. Prema for the inner object is meant to remove prema for worldly objects."'

Bhagwan Shankaracharya has spoken of his parampara. He said, 'how do we interpret our Veda-Shastra? Every sadhana frees us from some worldly bhava or bandhan. If your sadhana serves to make you free of any worldly bhava or bhandhan, it is appropriate, whatever the roop of the sadhana may be. It is wrong if it strengthens worldly attachments. *Siddham tu nivartakatvaat.'*

Each and every word of the Shruti-Shastra is siddha, if it serves to make you withdraw from the outer world, but nothing that leads you further into the outer world is siddha.

'"Prabhu! You achieved a great task by killing Kumbhakaran and reducing the Prithivi's burden thereby," said Naradji. "Tomorrow Lakshmanji will kill Meghnad, and the day after tomorrow You will kill Ravana. I watch everything that happens. Please Grace me. I am going to Swarga." With these words Naradji went to Brahmaloka where the Devtas welcomed him with honours.

Bhraataram niharam shrutvaa kumbhakarnam mahaabalam,

raavanah shokasantapto raame`naaklishtakarmanaa. 8. 53

Moorchchhitah patito bhoomaavuthaaya vilalaapa ha,

pitrivyam nihatam shrutvaa pitaram chaativihvalam. 8. 54

Indrajitpraaha shokaartam tyaja shokam mahaamate`,

mayi jeevati raaje`ndra me`ghanaade` mahaabale`. 8. 55

Dukhasyaavasarah kutra de`vaantaka mahaamate`,

vye`tut e` dukhamakhilam svastho bhava maheepate`. 8. 56

Sarvam sameekarishyaami hanishyaami cha vai ripoon,

gatvaa nikumbhilaam sadyastarpayitvaa hutaashanam. 8. 57

Labdhvaa rathaadikam tasmaadaje`yoaham bhavaamyare`,

ityuktvaa tvaritam gatvaa nirdishtam havanasthalam. 8. 58

Rakttamaalyaambaradharo rakttagandhaanule`panah,

nikumbhilaasthale` maunee havanaayopachakrame`. 8. 59

Ravana got the news of his unbelievably strong brother Kumbhakaran being killed. His heart burned with grief.'

Nothing that Ramachandra does is with the intention of causing grief – *raame`naaklishtakarmanaa.* His actions are always for the good of all.

Krishne`naadbhutakarmanaa. Krishna's karmas are adbhut – they are marvellous – and Rama's karmas are *aklishta*, done without any intention of causing grief.

The meaning of the word 'aklista' is that the action is free of the five doshas of arrogance, personal attachment, dvesha, without lack of proper understanding, and free of the stupidity of identifying with the deha. None of these doshas are present in any action of Shri Ramachandra.

Abhinivesha (ignorance leading to fear of death), dvesha, raaga, *asmitaa* (egotism) and avidya are the five doshas called *'kle`sha'*. That which is free of klesh is called 'aklishta'.

When a person acts with partiality, favouring a brother or nephew, ensnared in emotional attachment – or, cruel, vindictive and violent behaviour caused by enmity due to moha for a person's shareer, driven by arrogance due to personal advantages, and lack of understanding of the basic Tattva of the jagat – he can never do karmas that are right and proper. These five doshas blur his thinking. They are motivated by wrong thinking and give klesha. Rama's karmas are free of klesha.

Ramji did not give klesha to Ravana by killing Kumbhakaran. Kumbhakaran was mislead by what he heard through his ears – meaning, the things he was told – and Ramji freed him from this. It is seen that people who listen to malicious gossip get mislead and mostly they remain dukhi. Things that are seen give far less dukha than the things that are heard. People's hriday gets mislead by the things he hears.

The death of Kumbhakaran meant that Ravana would no longer be exposed to negative gossip, slander, etc. Now, he was on his way to meet Rama.

'Ravana fell into a dead faint when he heard that Kumbhakaran had been killed. He could not imagine a life without ears.'

Kumbha means a pot and karna means ears. Kumbhakaran was so named because his ears were like pots – he listened to rumours, gossip, etc avidly.

'Ravana began to lament. When Meghnad heard that his uncle had been killed and his father was prostrate with grief, he went to Ravana. "You are buddhimaan," he said. "Give up your shoka. Your son – who has great strength – is still living, and yet you are dukhi?"'

Meghnad means a person who sounds like thunder – he is always boasting.

'Meghnad told Ravana, "what cause have you to be disheartened as long as I am alive? Just relax! I will set everything right. I will balance your losses. I will kill the enemy. This very day I will go to the Mandir of Nikumbhila Devi and do a havan. I will obtain a special ratha, weapons, etc. I will become ajay – nobody will be able to win against me." With these words Meghnad went off to do the havan.'

A manushya thinks of many things. He is not able to get a proper understanding of the present situation. He either loses himself in memories or in imagining of what he will do in future.

‘Meghnad told his sena to stand ready. He lit the sacrificial fire and gathered all the items needed for the ritual. He began to do a haven.’

The word ‘homa’ is given here. Homa is a Yagna done with the chanting of Vedic mantras while putting offerings into the sacred fire. It is described that when Vibhishan started for Ravana’s sabha in Lanka, vidvans were doing homa, uttering mantras from the Vedas. A commentary on the Vedas written by Ravana is available.I have seen it and read it.

‘Meghnad started an *abhichaara karma* – meaning, a ritual of black magic done to destroy an enemy.

Asmabhyam yo duraaraatih yashchaasmaddvishate` janah,

nindati yo tathaasmaan sarvam tam masamasaa kuru.

Burn my enemy to ashes.

‘Vibhishan got the news that Meghnad has embarked on this Yagna. He went at once to Ramachandra. “The Yagna Meghnad is doing will make him invincible if it is concluded successfully. He will become ajay – nobody will be able to deafeat him. This should be disrupted without delay,” he said.

Ramachandra said, “I will go with you, with My dhanush. Hanuman, Sugriva and some others will go with us. We will kill Meghnad.”

Vibhishan said, “pardon me, Maharaj, but Meghnad cannot be killed by You.”

Ramachandra was astonished. Vibhishan explained that Meghnad had been given a varadaan that he could be killed only by a man who had not touched, or thought of a lady for tweleve years, and had neither slept, nor eaten for that period of time.’

It is not easy to conquer kama! People who boast that they have overcome lust have not had to face it and fight it. Great Rishi-Munis bend their heads before kama.

Vishvamitraparaasharaprabhitayo vaataambuparnaashanaaste`api streemukhapankajam sulalitam drishtvaiva moham gataah,

shaalyannam saghritam payodadhiyutam ye` bhunjjanti maanavaaste`shaamindriyanigraho yadi bhave`dvindhyah plave`tsaagare`.

There are people who eat rice, ghee, curds and milk and are able to control kama. It is like swimming across the samudra of Vindhyachal (southern India). *Vaataambujaparnaasanaah* – people who survive only on air and water also feel the onslaughts of kama.

Regarding Lakshmanji it is written that he kept guard at night when Rama-Sita slept. He knelt with his dhanush-baan in his hand, watchful, looking in all directions incase of approaching danger. Modern poets have written that he used to think about his patni at that time, but it is a slur on his bhakti.

If a sevak is doing guard duty, doing bhakti and also thinking about his patni, the two cannot be done simultaneously.

The admirable factor in Lakshmanji's bhakti is that in the past twelve years his thoughts had not once strayed to his patni, Ayodhya, other people, food or drink, or even his own shareer! To conquer kama is not an easy task!

'Vibhishan explained, "Maharaj, You wept when You remembered Sitaji. So You cannot kill Meghnad. Only Lakshmanj can achieve this.

Tadaagnaapaya de`ve`sha lakshmanam tvarayaa mayaa,

hanishyati na sande`ha she`shah saakshaaddhaaraadharah. 8. 67

Tvame`va saakshaajjagataamadheesho naaraayano lakshmana e`va she`sha,

yuvaam dharaabhaaranivaaranaartham jaatai jagannaatakasootradhaarau. 8. 68

And so, he Devesh! Please send Lakshmanji with me at once. He will surely kill that Asura. You are Narayana and Lakshmanji is Shesha, come to reduce the Prithivi's burden!"

The Ninth Sarga

Killing of Meghnad

Shreemahaade`va uvaacha

Vibheeshanavachah shrutvaa raamo vaakyamathaabraveet,

jaanaami tasya raudrasya maayaam kritsnaam vibheeshana. 9. 1

Sa hi brahmaastravichchhooro maayaavee cha mahaabalah,

jaanaami lakshmanasyaapi svaroopam mama se`vanam. 9. 2

Gnaatvaivaasamaham tooshneem bhavishyatkaaryagauravaat,

ityuktvaa lakshmanam praaha raamo gnaanavataam varah. 9. 3

Gachchha lakshmana sainye`na mahataa jahi raavanim,

hanoomatpramukhaih sarvairyoothapaih saha lakshmana. 9. 4

Jaambavaanriksharaajoayam saha sainyaina sanvritah,

vibheeshanashcha sachivaih saha tvaamabhiyaasyati. 9. 5

Bhagwan Shankar told Parvatiji, “he Parvati, when Ramachandra heard Vibhishan’s warning, He told Lakshman to take Hanuman, Vibhishan and Jambavan, and others of their group, and go at once to kill Meghnad.

Abhignastasya de`shasya jaanaati vivaraani sah,

raamasya vachanam shrutvaa lakshmanah savibheeshanah. 9. 6

Jagraaha kaarmukam shre`shthamanyadbhimaparaakramah,

raamapaadaambujam sprishtvaa hrishta saumitrirabraveet. 9. 7

Adya matkaarmukaanmukttaah sharaa nirbhidya raavanim,

gamishyanti hi paataalam snaatum bhogavateejale`. 9. 8

E`vamuktvaa sa saumitrih parikramya pranamya tam,

indrajinnidhanaakaankshee yayau tvaritavikramah. 9. 9

Vaanarairbahusaahasrairhanoomaanprishthatoanvagaat,

vibheeshanashcha sahito mantribhistvaritam yayau. 9. 10

Jaambavatpramukhaa rikshaah saumitrim tvarayaanvayuh,

gatvaa nikumbhilaade`sham lakshmano vaanarah saha. 9. 11

“Vibhishan knows all the details about Meghnad,” said Ramachandra. “He knows the caves and crevices where Maghnad can hide, so you won’t have to waste time searching for him. You will achieve your task quickly.”

Lakshman picked up his dhanush eagerly, touched Rama’s charan and did His parikrama. Then accompanied by the others he reached the grounds of Nikumbhila Devi’s Mandir.

Apashyadvalasanghatam dooraadrakshasasankulam,

dhanuraayamya saumitriryatoabhoodbhoorivikramah. 9. 12

Angade`na cha veere`na jaambavaan rikshasaadhipah,

tadaa vibheeshanah praaha saumitrim pashya raakshasaan.9. 13

Yade`tadraakshasaaneekam me`ghashyaamam vilokyate`,

asyaaneekasya mahato bhe`dane` yatnavaan. 9. 14

Raakshase`ndrasutoapyasmin bhinne` drishya bhavishyati,

abhidravaashu yaavadvai naitatkarma samaapyate`. 9. 15

Jahi veera duraatmaanam himsaaparamadhaarmikam,

vibheeshanavachah shrutvaa lakshmanah shubhalakshanah. 9. 16

The whole place was strongly guarded by Rakshasas. Vibhishan told his group to act quickly, before Meghnad could complete his homa.

“Meghnad will become ajay if he is able to conclude his Yagna successfully,” warned Vibhishan. “He will become unconquerable. You won’t be able to see him unless this formidable guard is broken. Attack

the guards and push through the barrier they have formed. Go thourgh and kill Indrajit. Killing him will give kalyan to the world because he is prone to killing, and is against Dharma – *himsaaparamadhaarmikam.*"'

There was a time when people forgot the sanskaras of the Vedas. A divide was created between the principles of himsa and ahimsa. The principle of the Vedas is *hita* – benefit – not himsa or ahimsa. There are methods to be used for the hita of people. *'Yade`va hitatamam tadeva me` broohi* – tell me what is of the greatest benefit.'

The Buddhists and the Jains took the path of ahimsa with the predominance of hita. However, where the hita of the Nation, people, Dharma and bhagavat-bhava is threatened, himsa becomes a necessity – it is needed for self-defence.

Himsa is bad, but if used defensively, it is called *prati-himsaa*. If you kill someone to save your life, or the life of others, it is a justified himsa.

There should be an attitude of balance between which is best in a given situation. The Vedic Dharma considers both ahimsa and himsa as acceptable, depending on the circumstances. No Kshatriya can practice ahimsa. If the system of the Varna-Dharma is to be preserved this must be understood correctly. If you consider the items used in a Yagna, the wood burnt in the sacred fire has innumerable tiny beings that live in it, which are burnt. If you consider farming, no Vaishya can be an ahimsak. No Sudra can be an ahimsak if seva has to be done. Therefore, the drishti of hita has to balance between when himsa becomes a necessity and when ahimsa can be practiced without harming people. That is the principle of the Vedic Dharma. To hold on unthinkingly to either is foolish. Ahimsa is right when it gives hita, and so is himsa. Jadata for either is not desirable. Jadata is when rationality is sacrificed to obstinacy.

If your country is under attack and you say, 'I believe in ahimsa,' it will be disasterous for you, for your people, for your country and for your Dharma. Just as himsa is vihit – it is an ordained duty in yuddha – it is also vihit for a Brahmin, Vaishya and Sudra in the process of doing their ordained tasks. Without this, the Vedic Dharma will be incomplete. The ahimsa that prompts people to allow themselves to be killed rather than defend themselves is a-Vedic. It is not the Vedic Dharma.

'Vibhishan said, "*himsaaparam* – this Asura is bent on doing himsa. He is an enemy of Dharma."

Vavarsha sharavarshaani raakshase`ndrasutam prati,

paashaanaih parvataagraishcha vrikshaishcha hariyoothapaah. 9. 17

Nirjaghnuh sarvato daityaamste`api vaanarayoothapaan,

parashchadhaih shitairbaanairasibhiryashtitomaraih. 9. 18

Nirjadhruvaanaraaneekam tadaa shabdo mahaanabhoot,

sa samprahaarastumulah sanjagne` harirakshasaam. 9. 19

Indrajitsvabalam sarvamardyamaanam vilokya sah,

nikumbhilaam cha homam cha tyktvaa sheeghram vinirgatah. 9. 20

Rathamaaruhya sadhanuh krodha`na mahataagamat,

samaahvyan sa saumitrim yuddhaaya ranamoordhani. 9. 21

Saumitre` me`ghanaadoaham mayaa jeevanna mokshyase`,

tatra drishtvaa pitrivyam sa praaha nishthurabhaashanam. 9. 22

Heeding Vibhishan's advice Lakshmanji began to shower baans, while the vanars showered large stones, trees, and rocks on the Rakshasas who were guarding Indrajit. They retaliated. There was fierce fighting. Indrajit saw that his sena was getting wiped out. He got up from the

havan he was doing to please Nikumbhila Devi, and came out to deal with the enemy.

'Meghnad got into his ratha and drove into battle, calling out insults. "Lakshman! I, Meghnad, have come!" He also abused Vibhishan.

Ihaiva jaatah sanvriddha saakshaad bhraataa piturmama,

yastvam svajanamutsrijya parabhrityatvamaagatah. 9. 23

Katham druhyasi putraaya paapeeyaanasi durmatih,

ityuktvaa lakshmanam drishtvaa hanoomatprishthatah sthitam. 9. 24

"You were born in this very Lanka. You are my father's brother – his own brother, not a cousin. Yet you abandoned us and became a slave of an outsider! I am like your son but you face me as an enemy! Your buddhi is corrupt; you are involved in paapa!" Meghnad rebuked Vibhishan.'

Ramji sits on Hanumanji's shoulders and Lakshmanji sits on Angad's shoulders. However, when Lakshmanji has to sit on Hanumanji, he sits on Hanumanji's back, not on his shoulders. How can a sevak sit on a level that is the same as his Swami's? When people of a lower level try to show superiority it is a sign of a lowly mentality.

'Lakshmanji sat on Hanumanji's back, to fight with Meghnad. He never behaves as Rama's equal.

Udyadaayudhanistrinshe` rathe` mahati sansthitah,

mahaapramaanamudyamya ghore` visfaarayandhanuh. 9. 25

Adya vo maamakaa baanaah praanaanpaasyanti vaanaraah,

tatah sharam daasharathih sandhaayaamitrakarshanah. 9. 26

Sasarja raakshase`ndraaya kruddhah sarpa iva shvasana,

indrajidraktaanayano lakshmanam samudaikshata. 9. 27

Shakraashanisamasparshairlakshmane`naahatah sharaih,

muhurtmabhavanmoodhah punah pratyaahrite`ndriyah. 9. 28

Dadarshaavasthitam veeram veero dasharathaatmajam,

soabhichakraama saumitrim krodhasamrakttalochanah. 9. 29

Meghnad attacked Lakshmanji with a variety of baans and other weapons. He called out to the vanars "my baans are going to suck the prana from your shareer!" This enraged Lakshmanji. He began to take deep breaths. '

Sarpe` iva shvasana – Lakshmanji's breathing was like a snake's hissing. It is not derogatory to say this, because Lakshmanji is the Shesha Bhagwan – the thousand headed serpant on whom Bhagwan Narayana reclines. Just as an angry snake hisses before it strikes, Lakshmanji's breathing became like a hiss.

'Meghnad's eyes reddened with rage.

Sharaandhanushi sandhaaya lakshmanam che`damabraveet,

yadi te` prathame` yuddhe` na drishti me` paraakramah. 9. 30

Adya tvaam darshayishyaami tishthe`daaneem vyavasthitah,

ityuktvaa saptabhirbaanairabhivivyaadha lakshmanam. 9. 31

Dashabhishcha hanoomanatam teekshnadhaaraih sharottamaih,

tatah sharashate`naiva samprayuktte`na veeryavaan. 9. 32

Krodhadvigunasamrabdho nirbibhe`da vibheeshanam,

laskhmanoapi tathaa shatrum sharavarshairavaakirat. 9. 33

Arrows flew from both sides in a fierce and deadly conflict. Maghnad told Lakshman, "if you have not seen my fighting skills before, see them now!" and shot seven arrows at Lakshman, and ten at Hanumanji.'

Both the Mahabharata and the Valmiki Ramayana mention the number of arrows Meghnad shot. This is an impressive style of

describing the battle. As children we used to read this episode and we were fully convinced that the authors had been present and had seen the battle, and that is why they could descrie it so accurately.

Tasya banaih susanviddham kavacham kaanchanaprabham,

vyasheeryata rathopasthe` tilashah patitam bhuvi. 9. 34

Tatah sahasrahasre`na sankuddho raavanaatmajah,

bibhe`da samare` veeram lakshmanam bheemavikramam. 9. 35

Vyasheeryataapataddivyam kavacham lakshmanasya cha,

kritapratikritaanyonya babhoovatuabhidrutau. 9. 36

Abheekshanam nishvasantau tau yudhye`taam tumulam punah,

sharasanvriitasarvaangau sarvato rudhirokshitau. 9. 37

Sudeerghakaalam tau veeraavanyonyam nishitaih sharaih,

ayudhye`taam mahaasattvau jayaajayavivarjitau. 9. 38

E`tasminnatare` veeraa lakshmanah panchabhih sharaih,

raavane`h saarathim saashvam ratham cha samachoornayat. 9. 39

Chichhe`da kaarmukam tasya darshayanhastalaaghavam,

soanyattu kaarmukam bhadram sajyam chakre` tvaraanvitah. 9. 40

'Lakshmanji shot a baan that broke Meghnad's armour, which was made of gold. Meghnad was further infuriated and he shot several baans at Lakshman. They kept shooting baans at each other continuously for a long time. Then Lakshman drew out five baans from his tarkas and killed the sarathi of Meghnad's ratha, the horses, and shattered the ratha itself. Meghnad's dhanush was broken. All those who saw this marvelled at Lakshman's archery skills.

Tachchaapamapi chichhe`da lakshmanastribhiraashugaih,

tame`va chhinnadhanvaanam vivyaadhaane`kasaayakaih. 9. 41

Punaranyatsamaadaaya kaarmukam bheemavikramah,

indrajillakshmanam baanaih shitairaditasannibhaih. 9. 42

Bibhe`da vaanaraansarvaanbaanairaapoorayandishah,

tata aindam samaadaaya lakshmano raavanim prati. 9. 43

Sandhaayaakrishya karnaanatam saarmukam dridhanishthuram,

uvaacha lakshmano veerah smaran raamapadaambujam. 9. 44

Lakshman drew the Aindra baan and placed it on his dhanush.

Lakshman was fully confident that this baan would kill Meghnad, but he wanted Rama to get the credit for it.'

For a sevak to take pride in some meritorious deed is not proper, because he is to see to the seva that needs to be done.

Dharmaatmaa satyasanghashcha raamo daaharathiryadi,

trilokyaamapratidvandvastade`nam jahi raavanim. 9. 45

Ityuktvaa baanamaakarnaadvikrishya tamajihmagam,

lakshmanah samare` veerah sasarje`ndrijitam prati. 9. 46

Sa sharah sashirastraanam shreemajjavalitakundalam,

pramathye`ndrajitah kaayaatpaatayaamaasa bhootale`. 9. 47

Lakshmanji said, "*dharmaatmaa satyasanghashcha* – if Dasharathnandan Rama is a Dharmatma, always attached to Satya, and if there is no veer in all the three lokas who is equal to Him, then, O baan, kill Meghnad!"'

Here, the indication is that Meghnad was killed by the power of Ramachandra's virtues, not by Lakshman. Lakshman took no credit for killing Meghnad. He found a way, with complete absence of abhiman, for people to get the teaching that a manushya who is a Dharmatma, is satyasangha and a great veer, is bound to win.

‘After this Lakshmanji shot a straight baan at Meghnad.’

A baan of kapat hits in an oblique way; a straight baan hits straight.

There is a shloka in the Mahabharata:

Sarvam jihnam mrityupadam,

e`taavaan gnaanavishayah pralaapah kimkarishyati.

The meaning of this shloka is: in Vedanta there is no need for unnecessary talk.

‘Sarvam jihnam mrityupadam’ – all kapat is a place of mrityu.

‘*Aarjavam brahmanah padam’* – straightforwardness is a place of the Brahman.

The quintessence of Vedanta is that there is no benefit in speaking more than is necessary. A straightforward jeevan is a jeevan of Vedanta, whereas a kapat jeevan is a jeevan of mrityu.

The Manu Smriti has a wonderful summery of Vedanta.

Yasya vaagmanasee shuddhe` samyak gupte` cha sarvashah,

sa vai sarvamavaapnoti ve`daantopagatam falam.

A person whose vani and mana are both shuddha, who speaks no falsehood or misleading innuendoes, and does not indulge in unjust thoughts, gets the fruit of Vedanta.

‘Laskmanji made this pratigna and shot a straight baan at Indrajit that broke off his gold helmet, and his head fell to the ground.

Tatah pramuditaa de`vaah keertayanto raghoottamam,

vavarshuh pushpavarshaani stuvantashcha muhurmuhuh. 9. 48

Jaharsha shakro bhagavaansaha de`vairmaharshibhih,

aakaashe`api cha de`vaanaam shushruve` dundubhisvanah. 9. 49

Vimalam gaganam chaaseetsthiraabhootadvishvadhaarinee,

nihatam raavanim drishtvaa jayajalpasamanvitah. 9. 50

Gataashramah sa saumitrih shankhamaapoorayadrane`,

sinhanaadam tatah kritvaa jyaashabdamakarodvibhuh. 9. 51

Te`na naade`na sanhrishtaa vaanaraashcha gatashramaah,

vaanare`ndraishcha sahitah stuvadbhirhrishtamaanasaih. 9. 52

Lakshmanah paritushtaatmaa dadarshaabhye`tya raaghavam,

hanoomadraakshasaabhyaam cha sahito vinayaanvitah. 9. 53

Avande` bhraataram raamam jye`shtham naaraayanam vibhum,

tvatprasaadaadraghushre`shtha hato raavaniraahave`. 9. 54

The Devtas started to do kirtan of Raghunandan. They showered flowers from above. Indra Devta and the Maharshis were very happy that their enemy had been killed.'

Indra is the Devta of the hand, of karmas. Meghnad is the enemy of sound – of mantras. You can understand it this way: Meghnad gives lectures in a way that people get turned away from good works. Poor Indra began to think that even though he was the Devta of the hand, people stopped using their ability for doing anything good; they only indulged in idle talk. It was like speculating without doing actual trade. People talk a lot when they speculate and gamble. That is what Meghnad did.

'Meghnad died. The akash became nirmal. Cries of "Jai Ho! Meghnad is dead!" resounded in all directions. Lakshmanji relaxed. He blew his conch shell and gave a cry of victory, twanging his bowstring. The vanars rejoiced. Lakshman felt deeply contented. Accompanied by Vibhishan and Hanuman he went to Ramachandra and bowed down at His charan. "Prabhu!" he said, "Ravana's putra, Meghnad, is dead by Your kripa."

Shrutvaa tallakshmanaadbhaktyaa tamaalingya raghoottamah,

moordhnaryavaghnaaya muditah sasne`hamidambraveet. 9. 55

Saadhu lakshmana tushtoasmi karma te` dushkaram kritam,

me`ghanaadasya nidhane` jitam sarvamarindama. 9. 56

Ahoraatraistribhirveerah kathanchidvinipaatitah,

nihsapatnah kritoasmyadya niryaasyati hi raavanah. 9. 57

Putrashokaanmayaa yoddhum hanishyaami raavanam. 9. 58

Ramachandra embraced Lakshman and smelled his head lovingly. He said, “Lakshman! This is a remarkable achievement! Defeating Meghnad means conquering all!”

It had taken three days of fighting for Lakshman to overcome Meghnad. “Ravana will now have no more strength to fight,” said Ramachandra. “The result of your killing Meghnad will result in intense grief and break his spirit. You have paved the way for Ravana to die of grief!”

Lakshmaji gives all the credit to Rama, and Rama gives all the credit to Lakshman!

Meghanaadam hatam shrutvaa lakshane`na mahaabalam,

raavanah patito bhoomau moorchhitah punarutthitah,

vilalaapaatideenaatmaa putrashoke`na raavanah. 9. 59

Putrasya gunakarmaani sansmaranparyade`vayat,

adya de`vaganaah sarve` lokapaalaa maharshayah. 9. 60

Hatamindrajitam gnaatvaa sukham svapsyanti nirbhayaah,

ityaadi bahushah putralaalaso vilalaapa ha. 9. 61

Tatah paramasankruddho raavano raakshasaadhipah,

uvaacha raakshasaansarvaanninaashayishuraahave`. 9. 62

When Ravana was told that Meghnad had been killed, he fainted and fell to the ground. When he regained his senses he got up and began to wail in grief. He was stricken with grief. He began to talk about his putra's great gunas and karmas, of all the people he had defeated, etc. "Today all the Devtas, Lokapals and Maharshis will sleep without fear, knowing they are safe from Indrajit," he wept.

Then it came to Ravana's mana that all the Rakshasas should die. He called all his men and said, "*uvaacha raakshasaansarvaanninaashayishuraahave`* - all Rakshasas should die now!"

Saputravadhasantaptah shoorah krodhavasham gatah,

sanveekshya raavano buddhyaa hantum seetaam pradudruve`. 9. 63

Khangapaanimathaayaantam kruddham drishtvaa dahsaananam,

raakshaseemadhyagaa seetaa bhayashokaakulaabhavat. 9. 64

E`tasminnanatare` tasya sachivo buddhimaan shuhih,

supaarshvo naama me`dhaavee raavanam vaakyamabraveet. 9. 65

Nanu naamadashagreeva saakshaadvaishravanaanujah,

ve`davidyaavratasnaatah svakarmaparinishthitah. 9. 66

Ane`kagunasapannah katham streevadhamichchhasi,

asmaabhih sahito yuddhe` hatvaa raamam cha lakshmanam,

praapsyase` jaanakeem sheeghramityukttah sa nyavartata. 9. 67

Tato duraatmaa suhridaa nive`ditam vachah sudharmyam pratigrihya raavanah,

griham jagaamaashu shuchaa vimoodhadheeh punah sabhaam cha prayayau suhridvritah. 9. 68

Maddened with grief, Ravana ran to kill Sita with his sword. One of his mantris, called Suparshva, was a buddhimaan. He told Ravana,

“Maharaj! What are you doing? You are Kuber’s brother, a practiser of Veda-vidya and vrata. You have nishtha in karma; you have so many gunas! How can you kill a stree? Come with me, and kill Rama and Lakshman in yuddha – you will get Janaki automatically!”

Ravana was convinced. He went back to the sabha.

The Tenth Sarga

The demolishing of Ravana's Yagna

Shreemahaade`va uvaacha

Sa vichaarya sabhaamadhye` raakshasaih saha mantribhih,

niryayau ye`avashishtaasau raakshasaih saha raaghavam. 10. 1

Shalabhah shalabhairyukttah prajvalantamivaanalam,

tato raame`na nihataah sarve` te` raakshasaa yudhi. 10. 2

Svayam raame`na nihatasteekshnabaane`na vakshasi,

vyathitastvaritam lankaam pravive`sha dashaananah. 10. 3

Ravana called a sabha in which all the Rakshasas gathered like moths about to be burnt in the fire. They went into battle. Rama scattered all the others, and shot a terrible baan at Ravana's chest. The pain left him unable to function and he went back to Lanka.

Drishtvaa raamasya bahushah paurusham chaapyamaanusham,

raavano maarute`shchaiva sheeghram shukraantikam yayau. 10. 4

Namaskritya dashagreevah shukram praanjalirabraveet,

bhagavan raaghave`naivam lankaa raakshasayoothapaih. 10. 5

Vinaashitaa mahaadaityaa nihataah putraaandhavaah,

bhagavan raaghave`naivam lankaa raakshasayoothapaih. 10. 6

Seeing Rama's incredible power, Ravana went to Shukracharya, the Guru of the Asuras. He folded his hands and bowed down. He said, "Maharaj! That Raghuvanshi Rama is killing all the Rakshasas. We are Daityas. In spite of having a Sadguru like you, this is our plight!"

Katham me` dukhasandohasatvayi tishthati sadgurau,

iti vignaapito daityaguruh praaha dashaananam,

homam kuru prayatne`na rahasi tvam dashaanana. 10. 7

Yadi vighno na che`ddhome` tarhi homaanalotthitah. 10. 8

Mahaan rathashcha vaahaashcha chaapatooneerasaayakaah,

sambhavishyanti tairyukktastvamaje`yo bhavishyasi. 10. 9

Grihaan mantraanmaddattaan gachchha homam kuru drutam,

ityukttastvaritam gatvaa raavano raakshasaadhipah. 10. 10

Daitya-Guru Shukracharya said, "all right; go to a place where you are absolutely alone, and do a homa. I will give you the mantra for the homa. If the homa is completed without any vighna disrupting it, you will get a great ratha with horses, dhanush-baans and other weapons from the Agni. Use them when you go for yuddha. You will become invincible; nobody will be able to deafeat you."'

There are amazing shaktis in mantras. I have seen mantras that come, move, and mantras that change themselves. Mantras contain powers of the mind that can change jada objects. The shakti in a mantra comes down from the person who first uttered it, down to the people it is passed on to, in a parampara. It is the shakti of the sankalpa of the first person who uttered it and has the power of his shraddha.

Me`ree bhakti, gurukee shakti furo mantra eeshvarao vaachaa.

(my bhakti and my Guru's shakti – O mantra! Let what I utter come true.)

Guhaam paataalasadrisheem mandire` sve` chakaara ha,

lankaadvaarakapaataadi baddhvaa sarvatra yatnatah. 10. 11

Homadravyaani sampaadya yaanyukttaanyaabhichaarike`,

guhaam pravishya chaukaante`maunee homam prachakrame`. 10. 12

Utthitam dhoomamaalokya mahaantam raavanaanujah,

raamaaya darshayaamaasa homadhoomam bhayaakulah. 10. 13

Pashya raama dashagreevo homam kartum samaarabhat,

yadi homah samaaptah syattadaaje`yo bhavishyati. 10. 14

'Ravana had a deep cave built inside his mahal. The gufa was like Patala – the underworld! He had all the gates of Lanka closed and barred. Then he went into the gufa and shut himself in, determined to do the home with mauna, and get its fruit.'

Both shraddha and vidhi are required in a homa; shraddha alone is not enough. The method must be carried out immaculately with full shraddha, and the kripa of the Sadguru is essential for its success.

'Vibhishan noticed the smoke rising up from Lanka. "This smoke is of a Yagna, Maharaj!" he told Ramachandra. "It is not ordinary smoke. We must stop the homa that is being done in Lanka, else nobody will be able to defeat Ravana!"

Ato vighnaaya homasya pre`shayaashu hareeshvaraan,

tathe`ti raamah sugreevasammate`naangadam kapim. 10. 15

Hanoomatpramukhaanveeraanaadide`sha mahaabalaan,

praakaaram langhaitvaa te` gatvaa raavanamandiram. 10. 16

Dashakotyah plavangaanaam gatvaa raavanarakshakaan,

choornayaamaasurashvaanhcha gajaanshcha nyahanan kshanaat. 10. 17

Tatashcha saramaa naama prabhaate` hastasangnayaa,

vibheeshanasya bhaaryaa saa homasthaanamasoochayat. 10. 18

After a consultation with Sugriva, ten crore – meaning, a hundred million – vanars were sent with Angad and Hanuman to Lanka, to disrupt the homa. They clambered over the walls and attacked the Rakshasas guarding Lanka.

When they went into the city they could not locate the source of the smoke. There was no place they could see where the homa was being done. Vibhishan's patni, Surama, indicated with a sign where they should go.

Vibhishan's joining Rama proved to be very advantageous in many ways. His patni acted as an insider, spying on what was being planned. With her help they found out Ravana's secret underground gufa.

Guhaapidhaanapaashaanamangadah paadaghattanaih,

choornayitvaa mahaasattvah pravive`sha mahaaguhaam. 10. 19

Drishtvaa dashaananam tatra militaaksham dridhaasanam,

tatoangadaagnayaa sarve` vaanaraa vivishurdrutam. 10. 20

Tatra kolaahalam chakrustaadayantashcha se`vakaan,

sambhaaraanshchikshipustasya homakunde` samantatah. 10. 21

Sruvamaachchhidya hastaachcha raavanasya balaadrushaa,

te`naiva sajjaghaanaashu hanoomaan plavagaagraneeh. 10. 22

Ghnanati dantaishcha kaashthaishcha vaanaraastamitatatah,

na jahau raavano dhyaanam hatoapi vijigeeshayaa. 10. 23

Angad gave a mighty kick at the huge rock kept to block the entrance of the gufa. The rock shattered, the vanars rushed inside. They saw Ravana sitting there with his eyes shut, concentrating on the mantra of the homa. He was a great tapasvi. His asana was firm. Ravana was no ordinary person!'

It is not that a person becomes good if he does a lot of tapasya, lots of Yagnas, or gets great varadaans. To become a sajjan needs a different kind of effort.

'All the vanars were called in. A great uproar commenced. The objects of worship were snatched from Ravana's hands, broken, and thrown

into the fire. Ravana sat unmoving, with his eyes shut, even when the vanars scratched and bit him and kicked him. His determination to complete the ritual made him endure everything stoically.

Pravishyaantapure` ve`shyanyangado ve`gavattarah,

samaanayatke`shabandhe` ghritvaa mandodareem shubhaam. 10. 24

Raavanasyaiva purato vilapanteemanaathavat,

vidadaaraangadastayaah kanjuka, ratnabhooshitam. 10. 25

Mukttaa vimukttaah patitaah samantaadratnasanchayaih,

shronisootram nipatitam trutitam ratnachitritam. 10. 26

Katiprade`shaadvistramstaa neevee tasyaiva pashyatah,

bhooshanaani cha sarvaani patitaani samantatah. 10. 27

De`vagandharvakanyaashcha neetaa hrishtaih plavangamaih,

mandodaree rurodaatha raavanasyaagrato bhrisham. 10. 28

Kroshantee karunam deenaa jagaada dashakandharam,

nirlajjoasi parairavam ke`shapaashe` vikrishyate`. 10. 29

Angad caught Mandodari and brought her there along with other ladies of the Queens' chambers. They began to abuse Ravana for sitting immobile instead of rescuing them from the vanars. They accused him of being selfish.

Bhaaryaa tavaiva puratah kim juhoshi na lajjate`,

hanyate` pashyato yasya bhaaryaa paapaishcha shatrubhih. 10. 30

Martavyam te`na tatraiva jeevitaanmaranam varam,

haa me`ghanaadam te` maataa klihyate` bata vaanaraih. 10. 31

Tvayi jeevati me` dukhameedrisham cha katham bhave`t,

bhaaryaa lajjaa cha santyakttaa bhartraa me` jeevitaashayaa. 10. 32

Shrutvaa tadde`vitam raajaa mandodaryaa dashaananah,

uttasthau khangamaadaaya tyja de`veemiti ruvan. 10. 33

Jaghaanaangadamavyagrah katide`she` dashananah,

tadotsrijya yayuh sarve` vidhvansya havanam mahat. 10. 34

Raamapaarshvamupaagamya tasthuh sarve` praharshitaah. 10. 35

"What will you achieve by continueing to live when we are being illtreated like this?" asked Mandodari. "My beta Meghnad would never have let his mother go through this!" Mandodari began to call out her son's name in despair.'

Ravana's good quality is shown here. He could not tolerate the insult to his patni. Our Shastra says:

Hanyatai pashyato yasya bhaaryaa paapaishcha shatrubhih,

martavyam te`na tatraiva jeevitaanmaranam varam.

A man whose patni is harassed by his shatru before his eyes is better dead! How can a patni suffer in any way while her pati is still living?

'Ravana got up, picking up his sword. "Let go of Mandodari!" he roared. "Nobody is to touch her!" He began to fight viciously with Angad. Ravana's Yagna was disrupted and his mauna was broken. Their task accomplished, the vanars ran away.'

I know of several occassiona when an anushthana that was not destined to succeed was disrupted by some vighna, like a problem at the house of the Brahmin or the person getting it done. No matter how much prema and shraddha it was started with, some circumstances arose so that it could not be completed. An anushthana is a Deva-karma; if completed, it has to give its fruit. The fruit is created by the anushthana.

Raavanastu tato bhaaryaamuvaacha parisaantvayam,

daivaadheenamidam bhadre` jeevataa kim na drishyate`,

tyaja shokam vishaalaakshi gnaanamaalambya nishchitam. 10. 36

Agnaanaprabhavah shokah shoko gnaanavinaashakrit,

agnaanaprabhavaandheeh shareeraadishvanaatmau. 10. 37

Tanmoolah putradaaraadisambandhah sansritistatah,

harshashokabhayakrodhalobhamohasprihaadayah. 10. 38

Agnaanaprabhavaa hye`te` janmamrityujaraadayah,

aatmaa tu ke`valam shuddho vyatiriktto hyale`pakah. 10. 39

Aanandarooppo gnaanaatmaa sarvabhaavavivarjitah,

na sanyoga viyogo vaa vidyate` ke`nachitsatah. 10. 40

Ravana gave his patni a philosophical lecture. “Look; this whole jeevan is in the hands of the Deva, not in the hands of any manushya. All kinds of ups and downs are seen in every person’s jeevan; so many good things and so many bad things, respect and insult, etc – all these are a part of life. So, accept them all with the right understanding. Don’t do shoka. All shoka is due to na-samajhi. A person’s Gnan is destroyed when he is filled with shoka.”’

Shoko nashyate` dhairyam shoko nashyate` shutam,

shoko nashyate` sarvam naasti shokasamo ripuh.

(Shoka destroys steadfastness, the teaching of the Shrutis, and everything in life. There is no enemy as bad as shoka.)

‘Ravana gave Mandodari a lecture. “All dukha is for the ‘I’ attached to the shareer. Dukha is in the ‘Aham-bhava’. The ashray of shoka is neither the Brahman, nor Maya, nor Prakriti, nor the Ishwara, nor the Atma. The ashray of shoka – its adhikaran – is *aham-dhee*. It is the buddhi that makes us feel we are an individual, separate from others. Shoka stays in the buddhi that makes a person feel his ego is hurt. This feeling – the Atma’s identifying with the shareer – is due to agnan.

When the shareer, mana, etc get the ahamdhee, the Atma identifies with the *anaatmaa* – the things that are not the Atma. This is how worldly relationships are created, like 'this is my beta, this is my pati-patni, this is my brother, etc. This is how the sansara is created. Harsh, shoka, krodha, lobha, moha, bhaya, spriha, etc come because of this. The feeling of having janma-mrityu, old age, etc also come because of not knowing our swarup. All these are imagined."

E`vam gnaatvaa svamaatmaanam tyaja shokamanindite`,

idaaneeme`va gachchhaami hatvaa raamam salakshmanam. 10. 41

Aagaamishyaami noche`nmaam daarayisyati saayakaih,

shreeraamo vajrakalpaishcha tato gachchhaami tatpadam. 10. 42

Tadaa tvayaa me` kartavya kriyaa machchhaasanaatprye`,

seetaam hatvaa mayaa saardham tvam prave`kshyasi paavakam. 10. 43

Ravana told Mandodari, "the Atma is pristine. It is separate from the deha, and untainted by it. It does not get connected to anything, nor separate from anything.

Mandodari! Know your Atma! Let go of shoka. I am going now. I will kill Lakshman and Rama, or else they will kill me. This day will see the end of either them, or of me. I won't leave anyting for tomorrow. If Rama kills me I will get His position, and become Rama. If I kill Rama I will get Janaki and rule Lanka. If I am killed, it is my aagna that you do my *antyeshti kriya* – my last rites – in the manner I am telling you. Kill Sita first and then enter the agni of my chita."

E`vam shrutvaa vachastasya raavanasyaatidukhitaa,

uvaacha naatha me` vaakyam shrunu satyam tathaa kuru. 10. 44

Shakyo na raaghavo je`tum tvayaa chaanyaih kadaachana,

raamo de`vavarah sakshaatpradhaanapurushe`shvarah. 10. 45

Matsyo bhootvaa puraa kalpe` manum vaivasvatam prabhuh,

raraksha sakalaapadbhyo raaghavo bhakttavatsalah. 10. 46

Raamah koormoabhavatpoorvam lakshayojanavistritah,

samudramathane` prishthe` dadhaara kanakaachalam. 10. 47

Hiranyaakshoatidurvritto hatoane`na mahaatmanaa,

krodaroope`na vapushaa kshoneemuddharataa kvachit. 10. 48

Trilokakantakam daityam hiranyakashipum puraa,

hatavaannarasimhe`na vapushaa raghunandanah. 10. 49

Vikramaistribhire`vaasau balim badbhvaa jagattrayam,

aakramyaadaatsure`ndraayabhrityaaya raghusattamah. 10. 50

Ravana's words distressed Mandodari. She told him, "Swami! Please listen to what I say, and do what I ask. You can never kill Rama, no matter how many powerful associates you have! He is not Prakriti; nor is He the Purusha who stays in Prakriti. He is the one who rules both Prakriti and the Purusha! Prakriti is that, which keeps changing in the roop of this sansara, and the Purusha is the asanga sakshi who witnesses everythihng without becoming involved. The Paramatma is the one in whom the asanga Atma merges, and Prakriti becomes mithya. The relationship of Prakriti with the Parameshwara is the *baadha-samaanya-adhishthaana,* where they are of an equal level, but Prakriti becomes negated.

The relationship between the Purusha and the Parameshwara is that of *mukhya-samaana-adhikarana*, where both are of an equal level, but the Parameshwara is predominant. The Paramatma is that, in which Prakriti is mithya, and the Purusha is the swarup of the Paramatma.

Swami! It is this Rama who became a fish in the Matsya Avatar to protect Vivasvat Manu. He became a tortoise in the Kachhap Avatar

and supported the Mandarachal Parvat on His back, for the Samudra-manthan. He took the Varaha Avatar in which He became a boar, and killed Hiranyaksha, and He came as Narasimha to kill Hiranyakashipu.

Raakshasaah kshatriyaakaaraa jaataa bhoome`rbharaavahaah,

taanhatvaa bahusho raamo bhuvam jitvaa hyadaanmune`. 10. 51

Sa e`va saampratam jaato raghuvanshe` paraatparah,

bhavadarthe` raghushre`shtho maanushatvamupaagatah. 10. 52

Tasya bhaaryaa kimartham vaa hataa seetaa vanaadbalaat,

mama putravinaashaartham svasyaapi nidhanaaya cha. 10. 53

Itah param vaa vaide`heem pre`shayasva raghoottame`,

vibheeshanaaya raajyam tu dattvaa gachchhamahe` vanam. 10. 54

It was Rama who came as Vaman and tied Bali up, taking away all three lokas from him. He came as Parashuram and killed the Rakshasas who were in a Kshatriya form. Now, He has come as Rama, to kill you! This Paratpara Paramatma has taken birth in the Raghuvansha as a manushya. You kidnapped His patni unjustly from the van. My Beta was killed because of this, and your mrityu hangs over your head!

Therefore, even now – listen to me! Send Sita to Rama, give the Rajya to Vibhishan, and let both of us go to the van and do bhajan with prema. Of what use is the Rajya to us now?"'

In the Valmiki Ramayana Mandodari has tried to coax Ravana in the same way, but Ravana scoffed at her saying, 'you are very simple-minded. Where did you hear all this nonsence? How can you know whether Rama became a fish or a tortoise? How can you believe such rumours? Women are indeed very gullible!'

Mandodareevachah shrutvaa raavano vaakyamabraveet,

katham bhadre` rane` putraan bhraatrin raaksharamandalam. 10. 55

Ghaatayitvaa raaghave`na jeevaami vanagocharah,

raame`na saha yotsyaami raamabaanaih susheeghraih. 10. 56

Vidaaryamaano yaasyaami tadvishnoh paramam padam,

jaanaami raaghavam vishnum lakshmeem jaanaami jaanakeem.

gnaatvaiva janakee seetaa mayaaneetaa vanaadvalaat. 10. 57

Raame`na nidhanam praapya yaasyaameeti param padam,

vimuchya tvaam tu sansaaraadvamishyaami saha priye` 10. 58

'Hearing Mandodari's piteous appeal Ravana replied, "Kalyani! Look; my beta, brother, and other Rakshasas have died in the yuddha because of me. I am responsible for their mrityu. If, after getting them killed I go to the van, is it in keeping with my swarup? I will do yuddha with Rama. I will be killed by His baans and get the param pada of Visnu.

I know that Rama is sakshat Narayana and Janaki is sakshat Laxmi. My beloved! I kidnapped Janaki knowing this, and now I will die at Rama's hand and get the supreme status. This is why I provoked yuddha with Rama. You, too, are not related to me.

Paraanandamayee shuddha se`vyate` yaa mumukshubhih,

taam gatim tu gamidhyaami hato raame`na sanyuge`. 10. 59

Kle`shaadipanchakatarangayutam bhamaadhyam daaraatmajaaptadhanabandhujhashaabhiyukttam,

aurvaanalaabhanijarishamanangajaalam sansaarasaagaramateetya harim vrajaami. 10. 61

I will get the gati that shuddha mumukshus get, which is param anand. My paapa will all be left behind in this loka, and I will be Mukta!

This sansara is a samudra. It has great waves of avidya, asmita, raaga, dvesha, and abhinivesh that rise up and drown people. There are

many deadly whirlpools in it, in the forms of crocodiles and big fishes, stree, putra, bandhu, wealth, etc. The krodha we feel is like a volcano. Kamanas are a vast net in which we get caught. I am now going to cross over this samudra and go to Bhagwan!”

The Eleventh Sarga

The killing of Ravana

Shreemahaade`va uvaacha

Ityukttvaa vachanam pre`mnaa raagneem mandodareem tadaa,

raavana prayayau yoddhum raame`na saha sanyuge`. 11. 1

Dridham syandanamaasthaaya vrito ghorairnishaacharaih,

chakraih shodashabhiryukttam savarootham sakoobaran. 11. 2

Pishaachavadanairghoraih kharairyukttam bhayaavaham,

sarvaastrashastrasahitam sarvopaskarasanyutam. 11. 3

Nishchakraamaatha sahasaa raavano bheeshanaakritih,

aayaantam raavanam dtishtvaa bheeshanam ranakarkasham. 11. 4

Santrastaabhoottadaa se`naa vaanaree raamapaalitaa. 11. 5

Ravana spoke to Mandodari with great prema. Then he went off to do yuddha with Ramachandra. He selected an extremely strong ratha that had sixteen wheels, pulled by huge asses with faces like fiends, and was equipped with all kinds of weapons. He arrived on the battlefield in this terrible equipage, striking terror in the heart of the vanar sena.

Hanoomaanatha chotplutya raavanam yoddhumaayayau,

aagatya hanumaan rakshovakshasyatulavikramah. 11. 6

Mushtibandham dridham baddhvaa taadayaamaasa ve`gatah,

te`na mushtiprahaare`na jaanubhyaamapatadrathe`. 11. 7

Moorchchhtoatha muhoorte`na raavanah punarutthitah,

uvaacha cha hanoomantam shooroasi mma sammatah. 11. 8

Hanoomaanaah tam dhikmaam yastvam jeevasi raavana,

tvam taavanmushtinaa vaksho mama taadaya raavanah. 11. 9

Pashchaanmayaa hatah praanaanmokshyase` naatra sanshayah,

tathe`ti mushtinaa vaksho raavane`naapi raaditah. 11. 10

Nidhoornamaananayanah kinchitkashmalamaayayau,

sangnaamavaapya kapiraang raavanam hantumudyatah. 11. 11

Hanumanji sprang forward to attack Ravana. He struck a mighty blow at Ravana's chest that brought Ravan to his knees in pain. After a few moments Ravana recovered his breath and told Hanumanji, "you have great courage and strength!" Hanumanji answered, "shame on me that you are still alive after my blow. Now, strike a blow at my chest."

Ravana hit Hanumanji on the chest with all his strength. Hanumanji's eyes became upturned for a moment. He almost fainted, but recovered quickly.

Tatoanyatra gato bheetyaa raavano raaksasaahipah,

hanoomaanagadashchaiva nalo neelstathaiva cha. 11. 12

Chatvaarah samave`tyaagre` drishtvaa raakshasapungavaan,

agnivarnam tathaa sarparoomaanam khangaromakam. 11. 13

Tathaa vrishchiksromaanam nirjaghnuh kramashoasuraan,

chatvaarashchaturo hatvaa raakshasaan bheemavikramaan,

simhanaadam prithak kritvaa raamapaarshvamupaagataah. 11. 14

Afraid that Hanuman would hit him again, Ravana ran away from there. Hanuman, Angad, Neel and Nala killed four terrible Rakshasas called Agnivarna, Sarparoma, Khangaroma and Vrishchikaroma. The first had flames coming out from the pores of his skin. The second had snakes in every pore of his shareer. The third had swords growing in every pore, and the shareer of the fourth had scorpions emerging

from his pores. The four valorous vanars killed these four terrible Rakshasas. Then they roared like lions and came to Rama.

Tatah kruddho dashagreevah sandashya dashanachchhadam. 11. 15

Vivritya nayane` krooro raamame`vaanvadhaavata,

dashagreevo rathasthastu raamam vajropamaih sharaih. 11.16

Aajaghaana mahaaghorairdhaaraabhiriva toyadah,

raamasya puratahsarvaanvaanaraanapi vivyathe`. 11. 17

Tatah paavakasankaashaih sharaih kaanchanabhooshanaih,

abhyavarshadrane` raamo dashagreevam samaahitah. 11. 18

Rathastham raavanam drishtvaa bhoomishtham raghunandanam,

aahooya maatalim shakro vachanam che`damabaveet. 11. 19

Rathe`na mama bhoomishtham sheeghram yaahi raghoottamam,

tvaritam bhootalam gatvaa kuru kaaryam mamaanagha. 11.20

The baans that Ravana started to shoot were like vajras. All the vanars were afflicted. Rama retaliated by shooting baans at Ravana. Indra told Matali, the sarathi of his ratha, to go to the Prithivi Loka with his ratha, and help Rama to accomplish the purpose of His Avatar.

E`vamukttoatha tam natvaa maatalidaivasaarathih,

tato hayaishcha sanyojya haritaih syandanottamam. 11. 21

Svargaajjyaartham raamasya hyapachakraama maatalih,

praanjalirde`vaaraaje`na pre`shitoasmi raghoottama. 11. 22

Rathoayam de`varaajasya vijayaaya tava prabho,

pre`shitashcha mahaaraaja dhanuraindram cha bhooshitam. 11. 23

Abhe`dam kavacham khangam divyatooneeyugam tathaa,

aaruhya cha ratham raama raavanam jahi raakshasam. 11. 24

Mayaa saarathinaa de`vavritram de`vapatiryathaa,

ityukttastam parikramya namaskritya rathottamam. 11. 25

Matali is the sarathi of the Devtas – he drives Indra's ratha. He bowed down to Indra and harnessed the horses to Indra's ratha. Then he descended from Swarga and came to the prithivi to do Rama's seva. '

Goswami Tulsidasji has arranged this episode beautifully. He has written that Vibhishan was distressed to see Rama fighting Ravana on foot, while Ravana rode high on a mighty ratha. Rama was not troubled by any lack of facilities, but Vibhishan felt bad about it. The fruit of Vibhishan's sankalpa was that Indra sent Matali with his ratha for Rama to use.

Shri Rama explained to Vibhishan that victory is not attained by sitting on a ratha to do yuddha. The ratha that gives victory is different; it is unique. A manushya's victory is not due to material equipment or methods; some lacking always pricks the antaratma.

Je`hin jaya hoya so syandana aanaa.

Sauraja dheeraja te`hi ratha chaakaa,

satya seela ridha dhvajaa pataakaa.

Bala vive`ka dama parahita ghore`,

chhamaa kripaa samataa raju jore`.

Eesa bhajanu saarathee sujaanaa,

birati charma santosha kripaanaa.

Daana parasu saktti prachandaa,

bara bigyaana athina kodandaa.

Amala achala mana trona samaanaa,

sama jama niyama sileemukha baanaa.

Kavacha abhe`da biprava guru poojaa,

e`hi sama vijaya upaaya a doojaa.

(The ratha that makes a manushya win is a different kind of life. Goswami Tulsidasji has descrbed the ratha that gives victory in our jeevan, through Rama's words. *Sauraja* (valour), *dheeraja* (perseverance) are the wheels. Satya and *sheela* (moral conduct) are the *dhvajaa-pataakaa* (flag and banner). Bala (strength) is vivek; self-restraint, and doing good to others are the horses that pull this ratha. *Kshamaa* (forgiveness), *kripaa* (compassion), and *samataa* (equanimity of outlook) are the reins of the horses. The sarathi who drives this ratha is bhajan of the Ishwara. *Biratee* (indifference to worldly matters) and *santosha* (contentment) are the swords etc. Daan is the battle-axe, and buddhi is the plentiful shakti. Vignan and blessings are the tough dhanush. A pure mana that is not shaken by wrong impulses is the quiver of arrows. Equanimity, self-restraint and self-imposed disciplines are the lethal baans. Puja of Brahmins and the Guru is the *kavacha* (armour). No other method can equal this for attaining victory.)

'Matali came with Indra's ratha and stood before Rama with folded hands. "Indra has sent me. Please make use of this ratha. It has all the weapons like the dhanush-baan etc. There is an armour that cannot be pierced, and a divya tunir filled with deadly baans. Please sit on this ratha and kill Ravana. I will drive the horses."

Ramachandra did namaskara to the ratha.'

People hesitate to fold their hands to others; they feel they may lose their status!

Na kasyaunnatyai bhavati sirasastvanatih?

A person who bows his head before Bhagwan benefits in every way.

Bowing the head uplifts a manushya. It is beneficial to bend the head and move ahead. Reducing abhiman results in receiving help from the

Paramatma. It is the small people who fear they will lose importance socially unless they are haughty. This is especially true of people who have a high post or great wealth. The truly great feel no such apprehensions! They win respect by giving respect.

Aaruroha ratham raamo lokaanlakshmyaa niyojayan,

tatoabhavanmahaayuddham bhairvam romaharshanam. 11. 26

Mahaatmano raaghavasya raavanasya cha dheematah,

aagne`ye`na cha daivam daive`na raaghavah. 11. 27

Astram raakshasaraajasya jaghaana paramaastravit,

tatastu sasrije` ghoram raakshasam chaastramastravit'

krodha`na mahatavishto raamasyopari raavanh. 11. 28

Raavanasya hanurmukttaah sarpaa bhootvaa mahaavishaah,

sharaah kaanchanapunkhaabhaa raaghavam paritoapatan. 11 29

Taih shraih sarpavadanairvamadbhiranalam mukhaih,

dishacha vidishashchaiva vyaaptaastatra tadaabavan. 11. 30

Raamah sarpaastato drishtvaa samantaatparipooritaan,

sauparnamastram tadghoram purah praavartayadrane`. 11. 31

Raame`na mukttaaste` baanaa bhootvaa garudaroopinah,

chichchhiduh sarpabaanaanstaansamantaasarpashatravah. 11. 32

'A terrible yuddha ensued. *Aagne`ya baan* – baans powered by mantras of the power of fire – were shot from both sides. They clashed midway and neutralised each other. Baans with the power of Devtas were also sent off and destroyed each other. Ravana was in a frenzy of rage. He shot baans that turned into snakes at Rama's sena. They spread out on all sides. Rama shot a Garuda-baan in retaliation. This

was a baan of the power of Garudaji, the giant eagle on which Vishnu Bhagwan rides. Eagles eat snakes. The snakes ran away at once.

Astre` pratihate` yuddhe` raame`na dashakandharah,

ahbyavarshattato raamam ghoraabhih sharavrishtibhih. 11. 33

Tatah punah haraaneekai raamamaklishtakaarinam,

mardayitvaa tu ghore`na maatalim pratyavidhvata. 11. 34

Paatayitvaa rathopasthe` rathake`tum cha kaanchanam,

aindraanashchaanabhyahanadraavanah krodhamoorchhitah. 11. 35

Vishe`durde`vagandharvaashchaaranaah pitarastathaa,

aarttaakaaram harim drishtvaa vyathitaashcha maharshayah. 11. 36

Bhagwan Rama's karmas are aklishta, but Ravana shot a heavy shower of baans at Rama's ratha, at Matali, at the horses, dhvaja and pataka. He was in a frenzy of fury. At that time, all the Devtas, Gandharvas, Charans, Pitars, Vibhishan and Sugriva became extremely nervous.

Vyathitaa vaanare`ndraashcha babhuvuh savibheeshanah,

dashaasyo vinshatibhujah pragriheetasharaasanah. 11. 37

Dadrishe` raavanastatra mainaaka iva parvatah,

raamastu brukutim badhvaa krodhasamrakttalochanah. 11. 38

Kopam chakaara sadrisham nirdahanniva raakshasam,

dhanuraadaaya de`ve`ndradhanuraakaaramadbhutam. 11. 39

Griheetvaa paaninaa baanam kaalaanalasamaprabham,

nirdahanniva chakshurbhyaam dadrishe` ripumantike`. 11. 40

Ravana had ten heads and twenty arms. He could use ten dhanushas at a time. He was so huge that he looked like the Mainak Parvat.

A frown appeared on Ram's brow. His eyes reddened with anger. Rama allowed krodha to come into His mana. He looked as though His anger would burn Ravana to cinders with a single look!

Paraakramam darshayitum te`jasaa prajvalanniva,

prachakrame` kaalaroopee sarvalokasya pashyatah. 11. 41

Vikrishya chaapam raamastu raavanam pratividdhya cha,

harshayanvaanaraaneekam kaalaantaka ivaababhau. 11. 42

Kruddham raamasya vadanam drishtvaa shatrum pradhaavatah,

tatrasuh sarvabhootaani chchaala cha vasundraraa. 11. 43

Raamam drishtvaa mahaaraudramutpaataanshcha sudaarunaan,

trastaani sarvabhootaani raavanam chaavishadbhayam. 11. 44

Vimaanasthaah suraganaah siddhagandharvakinkaraah,

dadrishuh sumahaayuddham lokasanvartakopamam,

aindramantram samaadaaya raavanasya shiroachchhinat. 11. 45

Moordhaano raavanasyaatha bahavo rudhirokshitaah,

gaganaatprapatanti sma taalaadiva falaani hi. 11. 46

Na dinam na cha tai raatrirnasandhyaa na dishoapi vaa,

prakaashante` na tadroopam drishyate` tatra sangare`. 11. 47

Rama is kaala-roop. He started to draw the bowstring up to His ear and release powerful baans that were like death itself. Rama's Rudra-roop filled all beings with terror. They didn't know what He would do! Even the Devtas felt terrified. Rama cut off Ravana's heads with the Aindrastra. Blood flowed from his necks. The sundered heads rose up in the air and settled back on to Ravana's necks where they were before being severed. The yuddha was so terrible that nobody was

able to make out whether it is day or night, or evening, or which are the directions!

Tato raamo babhoovaatha vismayaavishtamaanasah,

shatame`kottaram chhinnam shirasaam chaikavarchasaam. 11. 48

Na chaiva raavanah shaanto drishyate` jeevitakshayaat,

tatah sarvaastraviddheerah kausalyaanandavardhanah. 11. 49

Astraishcha bahubhiryukttashchintayaamaasa raaghavah,

yairyairbaanairhataa daityaa mahaasattvaparaakramaah. 11. 50

Ta e`te` nishfalam yaataa raavanasya nipaatane`,

iti chintaakule` raame` sameepastho vibheeshanah. 11. 51

Uvaacha raaghavam vaakyam brahmadattavaro hyasau,

vichchhinnaa baahavoapyasya vichchhinnaani shiraansi cha. 11. 52

Utpatsyanti punah heeghramityaaha bhagavaanajah,

naabhide`she`amritam tasya kundalaakaarasansthitam. 11. 53

Rama thought, “I have cut off Ravana’s heads a hundred and eight times, but they get joined again and again. Ravana is a jeeva, so full of ahankara that he gets a new shareer each time; he is filled with moha and ahankara. These traits are not destroyed when the shareer is destroyed!”’

If a manushya thinks that his enemy will be killed when his shareer dies, that is a misapprehension. Ravana does not die when his heads are cut off repeatedly. Ramachandra was perplexed. He had used baans that had killed many Daityas successfully in the past.

‘Vibhishan was standing close to Rama. He told Rama, “Brahmaji has given a varadaan to Ravana that his heads and limbs will get reconnected to his shareer if they are cut off. There is amrita in Ravana’s naval, in the form of a kundal.

Tachchhoshayaanalaastre`na tasya mrityustato bhave`t,

vibheeshanavachah shrutvaa raamah sheeghraparaakramah. 11. 54

Paavakaastre`na sanyojya naabhim vivyaadha rakshasah,

anantaram cha chichchhe`da shiraansi cha mahaabalah. 11. 55

Baahoonapi cha sanrabdho raavanasya raghoottamah,

tato ghoraam mahaashakttimaadaaya dashakandharah. 11. 56

Vibheeshanavadhaarthaaya chikshe`pa krodhavihvalah,

chichchhe`da raaghavo baanaistaam shitairhe`mabhooshitaih. 11. 57

He Ramachandra! Dry up his amrita first, using the Agni-shastra. Inflict a wound on Ravana's vulnerable spot; don't cut off his heads until that is done."

A terrible yuddha ensued. Ravana shot a shakti to kill Vibhishan, but Bhagwan cut it off midair.

Dashagreevashirashchhe`daattadaa te`jo vinirgatam,

mlaanaropo babhoovaatha chhinnaih sheershairbhayankaraih. 11. 58

E`ke`na mukhyashirasaa baahubhyaam raavano babhau,

raavanastu punah kruddho naanaashastraastravrishtibhih. 11. 59

Vavarsha raamam tam raamastathaa baanairvavarsha cha,

tato yuddhamabhoodghoram tumulam lomaharshanam. 11. 60

Atha sansmaarayaamaasa maatalee raaghavam tadaa,

visrijyaastram vadhaayaasya braahyam sheeghram raghoottama. 11. 61

Vinaashakaalah prathito yah suraih soadya vartate`,

uttamaangam na chaitasya chhe`ttavyam raaghava tvayaa. 11. 62

Naiva sheershnm prabho vadhyo vadhya e`va hi marmani,

tatah sansmarito raamaste`na vaakye`na maatale`h. 11.63

Ravana's heads were all cut off, except one, but he continued to fight with his hands. Matali told Bhagwan Rama, "Maharaj! Use the Brahmastra – only that will end Ravana's life!"

Ramachadra accepted Matali's advice, and shot Ravana with the Brahmastra.

Jagraaha sasharam deeptam nihshvasantamivoragam,

yasya paarshve` tupavanah fale` bhaaskarapaavakau. 11. 64

Shareeramaakaashamayam gaurave` me`rumandarau,

parvasvapi cha vinyastaa lokapaalaa mahaujasah. 11. 65

Jaajvalyamaanam vapushaa bhaatam bhaskaravarchasaa,

tamugramastram lokaanaam bhayanaashanamadbhutam. 11. 66

Abhimantrya tato raamastam mahe`shum mahaabhujah,

ve`daproktte`na vidhinaa sandadhe` kaarmuke` balee. 11. 67

Tasminsandheeyamaane` tu raaghave`na shrottame`,

sarvabhootaani vitre`sushchachaala cha vasundharaa. 11. 68

Sa raavanaanaaya sankruddho bhrishamaanamya kaarmukam,

chikhe`pa paramaayattastamasytam marmaghaatinam. 11. 69

Sa vajra iva durddharsho vajrapaanivisarjitah,

kritaanta iva ghoraasyo nyapatadraavanorasi. 11. 70

The swarup of the baan Rama used is described. The weight of the baan was like the Meru or Mandarachal Parvat. The arrowhead carried the power of the Surya and Agni. Vayu moved alongside, and the tail feathers had the power of all the Lokapals deposited in them. This astra shone like the surya. Rama empowered it with the Brahmastra mantra. When He began to place it on the bowstring, using the

method given in the Vedas, the pancha bhoota began to vibrate. The prithivi shuddered. Ramachandra lowered the dhanush and shot the baan – which was like kaala itself – at Ravana's chest the way Indra throws the vajra at his enemies.

Sa nimagno mahaaghorah shareeraantakara parah,

bibhe`da hridayam toornam raavanasya mahaatmanah. 11. 71

Raavanasyaaharatpraanaanvive`sha dharaneetale`,

sa sharo raavanam hatvaa raamatooneeramaavishat. 11. 72

Tasya hastaatpapaataashu sasharam laarmukam mahat,

gataasurbhramive`ge`na raakshase`ndroapatadbhuvi. 11. 73

Tam drishtvaa patitam bhoomau hatashe`shaashcha raakshasaah,

hatanaathaa bhayatrastaa dudruvuh sarvato disham. 11. 74

The baan went into Ravana's hriday and took away his prana. Then it went into the earth and came out, and went into Rama's quiver again. Ravana's dhanush-baan fell from his hands. His prana left his shareer. His shareer turned and fell on the ground. The other Rakshasas ran away as soon as they saw Ravana fall.

Dashagreevasya nidhanam vijayam raaghavasya cha,

tato vine`duh sanhrishtaa vaanaraa jitakaashinah. 11. 75

Vadanto raamavijayam raavanasya cha tadvadham,

athaantarikshe` vyanadatsaumyasytidashadundubhih. 11. 76

Papaata pushpavrishtishcha samantaadraaghavopari,

tushturmunayah siddhaashchaaranaashcha divaukasah. 11. 77

Athaantarikshe` nanrituh sarvatopsaraso mudaa,

raavanasya cha de`hottham jyotiraadityavatsfurat. 11. 78

Prative`sha raghushre`shtham de`vaanaam pashyataam sataam,

de`vaa oochuraho bhaagyam raavanasya mahaatmanah. 11. 79

Ravana was dead! Ramachandra had won! Shouts of joy resounded on all sides. Announcements were made of Rama's victory and Ravana's death. The Devtas played their dundubhis joyfully in Swarga, and threw flowers from above. The Munis and Siddhas began to do Bhagwan's stuti and Apsaras began to dance. A bright light came out of Ravana's shareer and merged into Rama, as the Sants watched.'

The fact is that the Atma is one; Ravana's upadhi was separate. The *aakriti* – meaning, the form – is separate, so is the name, and so is the upadhi. The Atma is absolutely one. What we have to do is to use the Rama-baan to cut away the upadhi.

The word 'Mahatma' has been used for Ravana a number of times. People who don't know the Sanskrit usage of the word find this objectionable. In Sanskrit the word 'Mahatma' is not restricted to Sadhus and Sanyasis; it is an adjective for a big-bellied or big-built person as well. In the same way, the word 'Bhagavan' is used in Sanskrit as an adjective for a person with great spiritual power. For example, Bhagavan Narad, Bhagavan Shuka, Bhagavan Vasishtha, Bhagavan Valmiki. Just as the Hindi word 'Shriman' is used to show respect, the word 'Bhagavan' is used in Sanskrit to show respect. When used as a noun, it refers to Rama, Krishna, Vishnu; and when used as an adjective, it is so convenient that in the Bhagwat Mahapurana it is used liberally for several great people.

Thus, there is no need for people to get agitated when they see these words. One name of Indra is *'sahasra bhagavaana'* – one who has a thousand 'bhaga'. Bhaga means excellence, but it also means the valva. Indra was given a shaap, and this name indicated his wickedness. It is not good to create a controversy over the subtle meanings or indications of words. Our attention should not be diverted from the spiritual message of the book.

Vayam tu saattvvikaa de`vaa vishnoh kaarunyabhaajanaah,

bhayadukhaadibhirvyaaptaah sansaare` parivartinah. 11. 80

Ayam tu raakshasah krooro brahmahaateeva taamasah,

paradaararato vishnudve`shee taapasahinsakah. 11. 81

Pashyatsu sarvabhoote`shu raamame`va pravishtavaan,

e`vam bruvatsu de`ve`shu naaradah praaha susmitah. 11. 82

'The Mahatmas said, "just see the good fortune of Mahatma Ravana! We are Sattvik Devtas; Vishnu Bhagwan shows us compassion, but we don't get the gati Ravana has got! We are pervaded by bhaya, dukha, etc, caught in the cycle of janma-mrityu in this sansara. This cruel Rakshasa was a killer of Brahmins, filled with strong Tamoguna, full of lust for another man's patni, an enemy of Vishnu, and a killer of people who did tapasya. Yet he merged into Rama before our very eyes! This is the greatness of the Bhagwat-Dharma!"'

In the Bhagwat-Dharma, the main point is that if a person has prema for Rama, and obtains Rama, it is bhakti according to the Shrauta-Smarta Dharma. A bhakta gets the one he has prema for and does dhyana-chintan of. However, when a person does yuddha with Bhagwan, has dvesha for Him, abuses Him and kidnaps His patni – and yet he merges into Bhagwan, it is due to the glory and greatness of the Bhagwat-Dharma!

Pashyatsu sarvabhoote`shu raamame`va pravishthavaan.

What is the mahima of the Bhagwat Dharma?

The mahima of the Bhagwat Dharma is the greatness of the roop Bhagwan has chosen to assume. A person gets kalyan by getting connected to that roop. By cultivating a relationship with the naam Bhagwan chose to assume, a person can get kalyan. This is what the Devtas began to discuss. Naradji smiled, and said:

Shrunutaatra suraa yooyam dharmatattvavichakshanaah,

raavano raaghavadve`shaadanisham Hridi bhaavayan. 11. 83

Bhrityaih saha sadaa raamacharitam dve`shasanyutah,

shrutvaa raamaatsvanidhanam bhayaatsarvatra raaghavam. 11. 84

Pashyannanudinam svapne` raamame`vaanupashyati,

krodhopi raavanasyaashu gurubodhaadhikoabhavat. 11. 85

Raame`na nihatashchaante` nirdhootaashe`shakalmashah,

raamasaayujyame`vaapa raavano mukttabandhanah. 11. 86

"O Devtas! There is nothing surprising in this. You are skilled at understanding the Tattva of Dharma. Ravana had such an intense dvesha for Rama that he would see Rama in his hriday day and night, all the time. He and his sevaks did chintan of Rama's charitra."'

You see, if you do chintan of your shatru's charitra constantly, and he keeps coming into your thoughts repeatedly, his traits will come into you. Kumaril Bhatt has written a very interesting thing. *'Nihsyate` yah parasthoapi katham vaa grihnate` dosham saadhavo madmithoktti……..'* That means, 'you find faults in me? Oh Sir! The doshas you don't want anybody to have – you want that there should be no thief in the village, no unethical or promiscuous person – but by doing chintan of these things and such people you give them a home in your hriday.'

It is a fact that raaga-dvesha are there in the chitta of every person. The very traits a person dislikes in others come into him and stay there if he keeps thinking about them. If he has dvesha for someone, his dushman will get an abode in his mana!

If you want to do dvesha, do dvesha for Rama! Rama's akriti is divya; it is the akriti of Bhagwan. If, by some chance, His akriti comes into your antahkarana, you will get kalyan.

‘When Ravana first heard that his mrityu would be at the hands of Rama, his fear of Rama made him see Rama everywhere. He saw Rama even in his dreams! Ravana’s hriday was filled with dvesha for Rama, but – *‘gurubodhaadhikoabhavat’* – the dvesha became a great benefit; greater even than the bodha-Gnan given by a Guru!

Ultimately Rama killed Ravana. All Ravana’s kalmash – all his impurities – were cut away, and he got Ramachandra’s *saayujya* – his form became just like Ramachandra’s! His bandhans were all broken.

The summery of the Bhagwat-Dharma is given here.

Paapishtho vaa duraatmaa paradhanaparadaare`shu saktto yadi syaannityam sne`haadbhayaadvaa raghukulatilakam bhaavayansampare`tah,

bhootvaa shuddhaantarango bhavashatajanitaane`kadoshairvimukttah sadyo raamasya vishnoh suravaravinutam yaati vaikunthamaadyam. 11. 87

Hatvaa yuddhe` dashaasyam tribhuvanavishamam vaamahaste`na chaapam bhoomau vishtabhya tishthannitarakaradhritam bhraamayanbaaname`kam,

aarakttopaantane`trah sharadalitavapuh soorykotiprakaasho veerashreebandhuraangastridashapatinutah paatu maam veeraraamah. 11. 88

A manushya may be the greast of paapis, a duratma, a premi of other people’s wealth and wives; but if he thinks constantly about Ramachandra – whether out of fear or prema – at the moment of death, his amtahkarana becomes shuddha and he gains victory over the doshas of this sansara. He gets Vaikuntha! He gets the sweet-sounding voice of Vishnu Rama, who is worshipped by all the Devtas.

This reasoning is called the ‘*Kaumuyeeka nyaaya*’ – the logic is that when even a great paapi becomes Mukta by doing dhyana of

Bhagwan’s akriti, it is obvious that a punyatma will get an even higher gati.

May that Rama protect us.

What is that veer Rama like?

Ravana had the power to harass all the three lokas. After killing him in yuddha, Shri Rama stands, holding the dhanush in His right hand, resting the tip of the dhanush on the ground. In His right hand He holds a baan, twirling it gently. His shareer shines with the effulgence of a million suryas. His shareer is wounded in places by the baans Ravana shot at Him. Each part of His shareer is beautified by veer-Laxmi, and the beauty of valour. Indra has come and is doing pranam at Rama’s feet.

May that veer-Rama protect us!

The Twelfth Sarga

Vibhishan's Rajyabhishek, Sitaji's Agni-pariksha

Shreemahaade`va uvaacha

Raamo vibheeshanam drishtvaa hanoomantam tathaangadam,

lakshmanam kapiraajam cha jaambavantam tathaa paraan. 12. 1

Paritushte`na manasaa sarvaane`vaabraveedvachah,

bhavataam baahuveerye`na nihato raavano mayaa. 12. 2

Keertih sthaasyati vah punya yaavachchandraveedvachah,

keertayishyanti bhavataam kathaam trailokyapaavaneem. 12. 3

Mayope`taam kaliharaam yaasyanti paramaam gatim,

e`tasminnantare` drishtvaa raavanam patitam bhuvi. 12. 4

Mandodareemukhaah sarvaah striyo raavanapaalitaah,

patitaa raavanasyaagre` shochantyah paryade`vayan. 12. 5

Bhagwan Shri Rama told Vibhishan, Sugriva, Hanuman, Lakshman and the others, "Ravana has been killed with your help. Your good name will live forever in the form of this katha. Any manushya who does kirtan of this katha will get the param-pada."

Vibhishan was overcome with grief when he heard the laments of those who saw Ravana fall on the battlefield.'

Sugriva, too, had been filled with grief when he saw Bali fall. These two deaths were the death of Rajas ahankara and Tamas ahankara. The feeling of 'I' and 'mine' is present in the Sattvik ahankara, too, which is symbolized by Vibhishan. Bali symbolizes Rajas ahankara and Ravana symbolizes Tamas ahankara.

A new attitude has come up these days. People say, 'my mamata will go when my ahankara is removed.' The method of the Shastras is that

the mamata has to be removed first; only than can ahankara be removed. Mamata means possessive love for a house, gold, land, jewels, dear ones etc. A person feels, 'this is mine', 'this is mine', 'this is mine', etc.

And, who am 'I'?

'I' am the one who gets the feeling of 'mine'. The person who gets the feeling of 'mine', is 'me'. A person who has nothing he can call 'mine', has no feeling of being 'I'.

People who wish to destroy ahankara without cultivating tyaga, vairagya, and nivritti are actually clinging to the things they don't want to give up. They lack vairagya. They are holding on to the sansara. How will they become free of the sansara?

Therefore, vairagya has to be cultivated by doing tyaga and withdrawing from worldly considerations before anyone can become free of ahankara.

'Vibhishan felt shoka for Ravana. Mandodari and the other patnis of Ravana came to the battlefield along with other ladies and relatives. They sat weeping beside Ravana's shareer.'

The relationships of this sansara are such that they become a cause of sorrow sooner or later. The Upanishad says, *'priyamtvaam rotsyati'* – that which you love will make you weep. The object of your love will bind you – you will have to weep if he or she dies, or else they will weep if you die. No worldly relationship leaves us without causing sorrow. There is nobody in this world who hasn't had to weep. There are descriptions of Rama weeping, and Krishna weeping. There is a story in the Mahabharata that Krishna wept when the Yaduvanshis began to fight among themselves. Naradji came and counselled Him.

'When He saw how the people were crying, Rama sent Lakshmanji to give them an updesh that would help them overcome their grief.'

Look; if a person is dukhi because a loved one has died, and we tell him not to grieve, he will feel irritated and offended! But if we talk about how Guru Vasishta explained to the people of Ayodhya when Dashrathji died, and how Bhagwan spoke to Tara when Bali died, the philosophy is given in an indirect way, and it goes into the hriday of the listener, and comforts him.

Vibheeshanah shushochaartah shoke`na mahataavritah,

patito raavanasyaagre` bahudhaa paryade`vayat. 12. 6

Raamastu lakshmanam praaha bodhayasva vibheeshanam,

karotu bhraatrisanskaaram kim vilambena maanada. 12. 7

Striyo mandodareemukhyaah patitaa vilapanti cha,

nivaaraytu taah sarva raakshasee raavanapiyaah. 12. 8

E`vamukttoatha raame`na lakshmanoagaadvibheeshanam,

uvaacha mritakopaante` patitam mritakopamam. 12. 9

Shoke`na mahataavishtam sumitriridamabraveet,

yam shochasi tvam dukhe`na koayam tava vibheeshana. 12. 10

Tvam vaasya katamah srishti`h pure`daaneematah param,

ydattoyaudhapatitaah sikataa yaanti tadvashaah. 12. 11

Sanyujyante` viyujyante` tathaa kaale`na de`hinah,

yathaa dhaanaasu vai dhaanaa bhavanti na bhavanti cha. 12. 12

E`vam bhoota`shu bhootaani pre`ritaaneeshamaayayaa,

tvam che` me` vayamanye` cha tulyaah kaalavashodbhavaah. 12. 13

'Lakshmanji is Sheshacharya – he is Shesha, the thousand headed serpant on whom Vishnu Bhagwan reclines – and he is also the Acharya of all! He went at once and spoke to Mandodari and Vibhishan. "Just give some thought to who it is that you grieve for,"

he said. “Was Ravana yours in your previous life, or in this life, or will he be yours in any future life you may get?

All relationships are developed after a baby grows older and begins to understand things. Then, relationships are hammered into his mind – this is your mother, this is your father, these are your grandparents, brother, wife, son, etc. None of the relationships are natural to a new-born infant. They are all superimposed upon his mind as he grows. They are called adhyaropa. Adhyaropa means something that is stamped upon the mana. It can also be called an *adhyaahaara* or *adhyaasa*.

An adhyaropa is created in the mana of a manushya. The truth is that nobody belongs to anybody. People weep for those who die because they feel a sense of belonging, a sense of loss. A Shastriya adhyaropa is created to free a manushya from other adhyaropas, and this gives kalyan. The Shastriya adhyaropa is called the Guru-shishya adhyaropa.

Janmamrityooh yadaa yasmaattadaa tasmaadbhavishyatah,

eeshvarah sarvabhootaani bhootaih srijati hantyajah. 12. 14

Aatmasrishtairasvatantrairnirape`kshoapi baalavat,

de`he`na de`hino jeeva de`haadde`hoabhijaayate`. 12. 15

Beejaade`va yathaa beejam de`haanya iva shaashvatah,

de`hide`havibhaagoayamavive`kakritah puraa. 12. 16

Naanaatvam janma naashashcha kshayo vriddhih kriyaafalam,

drashturaabhaantyataddharmaayathaagre`rdaaruvikriyaah. 12. 17

The time and sadhan for janma and mrityu are preordained. The Ishwara alone is ajanma: He is not subject to birth or death. Like a child, the Ishwara creates the jeevas and destroys them. The jeeva is created from the deha of the mother and father, and the jeevatma is

called the *de`hee*. It is like many seeds of the same kind being created from one seed.

The Atma is separate from the deha. This is also due to avivek. Just as different colours are seen in the flames of a fire because of the burning wood, variety is seen in the Atma in janma-mrityu, decline, buddhi, karma, and the fruit of karmas, even though these are in no way connected to the Atma."

Ta ime` de`hasanyogaadaatmanaa bhaantyasadgrahaat,

yathaa yathaa tathaa chaanyaddhyaayatoasatsadaagrahaat. 12. 18

Prasuptasyaanahambhaavaattadaa bhaati na sansritih,

jeevatoapi tathaa tadvadvimukttasyaanahankrite`h. 12. 19

Tasmaanmaayaamanodharmam jahyahammamataabhramam,

raamabhadre` bhagavati mano dhe`hyaatmaneeshvare`. 12. 20

Sarvabhootaatmani pare` maayaamaanusharoopini,

baahye`ndrayaarthasambandhaattyaajayitvaa manah shanaih. 12. 21

Tatra doshaandarshayitvaa raamaanande` niyojaya,

de`habuddhyaa bhave`dbhraataa pitaa maataa suhritpriyah. 12. 22

Vilakshanam yadaa de`haajjaanaatyaatmaatmanaa,

tadaa kah kasya vaa bandhurbhraataa maataa pitaa suhrit. 12. 23

Lakshmanji explained, "I have a shareer. This is my shareer and I am the *shareeree*. This is perceived by the *asadgraaha* – the buddhi's grasping the asat. It is catching a false object, believing it to be real, the way we believe what we see in a dream to be real, as long as we are in the dream state.

Even in a dream, people fight over wealth, property, land, women and sons, believing them to be Satya. But when they go into a deep sleep

state they become obivious of their ‘Aham’. There is no ‘mine’ and ‘yours’ in the deep sleep state.”’

‘Moha dasamauli tadbhraataa ahankara’. Goswamiji has written that the ten-headed Ravana represents moha, and his brother represents ahankara.

Ahankara rises because of moha. A manushya who has become free of ahankara will remain unchanging in jeevan. If he has ahankara, he is bound; if he doesn’t, he is Mukta. Just as there is no ahankara in sushupti, and so there are no inclinations like kama, krodha, lobha and moha either. In the same way a manushya is free of these doshas if he has no ahankara when he is in the waking state.

Ahankara and mamata are the Dharma of Maya and the Mana. Maya means a magic show. Children watch a magic show. They see money appear and want to pick it up, but magic money cannot be used in vyavhar. A magic show is an illusion.

There was a show where the people put on special spectacles. They saw a bullet from a gun whiz past them. There was nothing, actually; it was an illusion created by the spectacles. When the spectacles were folded and kept in the pocket, there was no sound of any bullet whizzing past. It was illusion. Nothing that happens in a magic show is real. This is the Dharma of Maya and of the mana, so don’t get trapped in them.

There is a mantra in the Rig Veda:

‘Bhadro bhadrayaa sachamaana aaseet.’ It means Bhadra and Bhadraa had great prema for each other. People say that Rama had great prema for Sita. The names of Rama and Sita are not given. The Vedas are not meant to describe any particular person; they describe the eternal Tattva. When we want to have a Shastrartha we pull out a description of a particular person.

Many followers of the Poorva Mimansa principle refuse to accept that any individual is described in the Vedas. The Vedas have description of Karma, Dharma-adharma, mantras, Swarga-Narak, etc, but there is no description of any particular person.

And so, attach your mana to Ramachandra!

Who is Ramachandra?

Ramachandra is *aatmani*. He is the Atma in a form that is even more subtle than the antahkarana. He is also the Parameshwara who manages the entire jagat. The Vedas show the oneness of the Parameshwara and the Mahavakyas.

'Lakshmanji explained to Vibhishan that although Ramachandra seems to be a manushya due to Maya, there is nothing in Him which is like other manushyas. He is the sakshat Parabrahm Paramatma; He is the Atma of all.

If dal is cooked in ten pots, and all the pots are on the boil, nobody knows how many bubbles rise in the simmering dal. However, all the bubbles are water. In the same way, the feeling of Aham rises in all the different people, but the chaitanya in which Aham rises and sinks is absolutely one. The Atma-Tattva that is the essence of all beings and objects is one chaitanya; and it is Rama. So, attach your mana to Rama.

When we believe ourselves to be a brother, father, mother, friend etc, we become that. And when we understand that we are not the deha, none of these relationships seem real any more. Even a fool should be able to understand that the Atma is separate from the deha!

The deha is a conglomeration of many things, like bones, nerves, veins, flesh, blood, etc. All these are separate, wrapped up in a bundle that is called the deha. How can the deha be the Atma?

When a manushya recognizes, 'I am separate from the deha', then who is whose brother, mother, father, friend or well-wisher?

Please remember – absence of Gnan can never come into the sphere of experience. This is why the Vedantis call it 'mithya Gnan'. It is Gnan, but the things that appear in this Gnan are mithya; they are not Satya; they are transient. If you say, 'I have an abhava of Gnan', then you have the Gnan of not having Gnan! Therefore, abhava of Gnan, abhava of the Self, and the abhava of Sat – of pure existence – can never be an anubhav for anybody. Nobody can experience that they don't exist. That, the absence of which can never be experienced, is called Gnan; it is called the Atma.

What happens is that the abhava of Gnan is not possible, but Gnan shows objects that are mithya, and then Gnan begins to appear as mithya. Gnan cannot be mithya. The vishyas of Gnan can be small or large, they can be straight or reverse, but Gnan cannot be paroksha-aparoksha. Vishays cannot be unseen or felt in the heart.

Why is that?

That is because the vishay of Gnan can be paroksha or aparoksha.

Gnan is always aparoksha – it is our own swarup! And therefore, my brother, the path of Gnan is somewhat different!

Mithyaagnaanavashaajjaataa daaraagaaraadayah sadaa,

shabdaadayashcha vishayaa vividhaashchaiva sampadah. 12. 24

Balam kosho bhrityavargo raajyam bhoomih sutaadayah,

agnaanajatvaatsarve` te` kshanasangamabhanguraah. 12. 25

Athottishtha hridaa raamam bhaavayan bhakttibhaavitam,

anuvartasva raajyaadi bhunjanpraarabdhamanvaham. 12. 26

Bhootam bhavishyadabhajanvartamaanamathaacharan,

viharasva yathaanyaayam bhavadoshairna lipyate`. 12. 27

It is through mithya Gnan that a person feels 'this is my patni, this is my house,' etc in the sansara. The shabda and other vishays are

experienced as being ours. Various assets appear to be ours, like, 'my sena, my treasure, my servants, my Rajya, my land, my sons' – *agnaanajatvaatsrve` te` kshanasangamabhanguraah.* It is due to agnan that Ahamta and mamata get attached temporarily and then they get destroyed.

And so, Vibhishan! Get up and get the darshan of that Rama for whom you have bhava in your hriday. Enjoy the Rajya and all the things you have been given by your prarabdha.

I will now tell you about the wonderful sukha of jeevan-mukti.

Don't accept the past or the future. What has happened is over; you cannot bring it back no matter how hard you try. You can do nothing about what the future may bring. You don't know which way the sansara may bend or turn. You have to do proper vyavhar about the things, people, and karmas that you have to attend to in the present. Enjoy life in an ethical manner – *bhavadoshairna lipyate`* - the sansara will never give you any dosha."

Vibhishan, Mandodari and the others felt peace as they listened to Lakshmanji's updesh. They acquired the right perspective.

"Ramji has given the aagna that Ravana's antim sanskara should be done by Vibhishan in the proper manner," said Lakshmanji.'

Antim sanskara means, the last rites done for a close relative who has died. In Sanskrit it is called *pitrime`dha* – the Yagna of an anscestor. It is like other sacrificial Yagnas like the Ashvamedha, Gomedha, Vishwamedha, etc. The Shastra's name for the *shraaddha* - a ritual done for the benefit of a departed family member – is Pitrimedha. When people take the shareer of an elder who has died to the burning ground and place it on the chita, and set fire to it, mantras are chanted and it becomes a Yagna. That is why it becomes a Pitrimedha. The shareer of the person who has died is the offering in the havan.

Some of you would know that it is written in the Chandogya Upanishad that when a manushya gets fever his body becomes heated. At that time we should think, 'I am doing tapasya' – *e`tad vai paramam tapah* – this is not fever; it is my tapasya.' The Upanishad tells us how to turn the suffering given by prarabdha into tapsya.

What will happen when we die?

Just as a Sanyasi leaves his home and goes away to the van, people will take this shareer to the shmashan and put it on a funeral pyre, and set fire to it.

The coming of fever is tapa, and when mrityu comes and the shareer is taken to the shmashan, it is leaving the house; it is griha-tyaga. It is a kind of Sanyasa.

You know that there are four Purusharthas. Some of our Babajis have created confusion by saying that Moksha is the only Purushartha. The fact is that it is also Purushartha to do Dharma, earn Artha honestly, and to fulfil our righteous desires is Kama. These are the three other Purusharthas. It is a Yagna when a husband and wife unite pysically. It is described clearly in the Upanishad what is the kunda, what is the Agni, what is the ghee, what is the ladle, and what will be the result of the union done with the bhava of the Upanishad.

The bhoga will become Dharma. The pleasure felt by the couple is the fruit of the Dharma. If marital conjunction is to become Dharma it should be done with the bhava of doing a Yagna. People feel embarrassed to speak about it.

Moksha is one of the four Purusharthas; you may say it is the greatest Purushartha. However, in jeevan Dharma, Artha and Kama are also Purusharthas. It is not that the Shastras give updesh only about Bhakti and Moksha; they also give upadesh about doing good deeds, earning ethically and indulging in pleasures that are not forbidden.

Taking the shava to the shmasan and setting fire to it, fever coming to the shareer, and the conjugal bliss of a pati-patni's union – all these have been made into Dharma by our Shastras. Just think about the magnanimity and the poornata of our Dharma! These days, people consider themselves to be great Dharmatmas if they keep a japa-mala in their hand! They read a little from some books on the Shastras, listen to some spiritual discourses, and borrow a few thoughts from others – then they present themselves as being very knowledgeable about Dharma. This is a fallacy.

Aagnaapayati raamastvaam yadbhraatuh saamparaayikam,

tatkurushva yathaashaastram rudateeshchaapi yoshitah. 12. 28

Nivaaraya mahaabuddhe` lankaam gachchhantu maa chiram,

shrutvaa yathaavadvachanam lakshmanasya vibheeshanah. 12. 29

Tyaktvaashokam cha moham cha raamapaarshvamupaagamat,

vimrishya buddhyaa dharmagno dharmaarthasahitamvachah. 12. 30

Raamasyaivaanuvrittyarthamuttaram paryabhaashata,

nrishansamanritam kooram tyakttadharmavratam prabho. 12. 31

Naarhoasmi de`va sanskartum paradaaraabhimarshinam,

shrutvaa tadvachanam preeto raamo vachanamabraveet. 12. 32

Maranaantaani vairaani nivrittam nah prayojanam,

kriyataamasya sanskaaro mamaapye`sha yathaa tava. 12. 33

'Vibhishan decided that he should do whatever he is told, as Rama's seva. His buddhi changed.

Nrishansamanritam krooram tyakttadharmavratam prabho,

naarhoasmi de`va sanskartum paradaaraabhimarshinam.

Vibhishan absorbed the upadesh given by Lakshmanji. He said, “Ravana was very wicked. He was cruel. There was no Dharma in him, and no vrata. He lusted after another man’s patni. I refuse to do his antyeshti sanskara.”

Shri Ramachandra smiled. He told Vibhishan, “your thinking is not proper.”’

Maranaantaani vairaani nivrittam nah prayojanam,

kriyataamasya sanskaaro mamaapye`sha yathaa tava.

This shloka is given verbatim in the Valmiki Ramayana.

‘Rama said, “enmity lasts until the mrityu of the enemy. My purpose is to destroy adharma and establish Dharma. This was accomplished by the withdrawal of paapa-punya. Now, do Ravana’s sanskara. Consider him to be My brother also.”

Raamaagnaam shirasaa dhritvaa sheeghrame`va vibheeshganah,

saantvavaakyairmahaauddhim raagneem mandodareem tadaa. 12. 34

Saantvayaamaasa dharmaatmaa dharmabuddhirvibheeshanah,

tvarayaamaasa dharmagnah sanskaaraartham svabaandhavaan. 12. 35

Chityaam nive`shya vidhivatpitrime`ghavidhaanatah,

aahitaagne`ryathaa kaaryam raavanasya vibheeshanah. 12. 36

Tathaiva sarvamakarodbandhubhih saha mantribhih,

dadau cha paavakam tasya vidhiyukttam vibheeshanah. 12. 37

Sraatvaa chaivaardrastre`na tilaandarbhaamishritaan,

udake`na cha sammishraanpradaaya vidhipoorvakam. 12. 38

Pradaaya chodakam tasmai moordhnaa chainan pranamya cha,

taah striyoanunayaamaasa saantvamuktvaa punah punah. 12. 39

Gamyataamiti taah sarvaa vivishurnagaram tadaa,

pravishtaasu cha sarvaasu raakshaseeshu vibheeshanah. 12. 40

Vibhishan obeyed Ramachandra's aagna. He consoled Mandodari and explained the quintessence of Dharma to her. He gathered everybody to do Ravana's last rites as ordained by Dharma. He made arrangements for Ravana's shraaddha and the pitrimedha. The sanskara of the *aahitaagnee,* done by a Brahmin who has the sanskara of an agnihotri – means, one who does a Yagna as a part of his routine of puja. This has to be done by the proper method, with shraddha. Vibhishan had all this done immaculately. Then, accompanied by relatives, mantras and associates he set fire to Ravana's chita. After this was over, he took a bath and – still in wet clothes – he offered tarpan with black sesame seeds and water. He bowed down to the Brahmins and then went to counsel the ladies.

Raamapaarshvamupaagatya tadaatishthadvineetavat,

raamoapi saha sainye`na sasugreevah salakshmanah. 12. 41

Harsham le`bhe` ripoonhatvaa yathaa vrittam shatakratuh,

maatalishcha tadaa raamam parikramyaabhivandya cha. 12. 42

Anugnaatashcha raame`na yayau svargam vihaayasaa,

tato hrishtamanaa raamo lakshmanam che`damabraveeet. 12. 43

Vibheeshanaaya me` lankaaraajyam dattam puraiva hi,

idaaneemapi gatvaa tvam lankaamadhye` vibheeshanam. 12. 44

Abhishe`chaya vipraishcha mantravadvidhipoorvakam,

ityuktto lakshmanastoornam jagaama saha vaanaraih. 12. 45

Lankaam savarnakalashaih samudrajalasanyutaih,

abhishek`kam shubham chakre` raakshase`ndrasya dheematah. 12. 46

The ladies all returned to the city.

Vibhishan came to Ramji. Ramji, Sugriva, Lakshman and the others were rejoicing their victory over their enemy. It was like the joy Indra felt when he killed Vritrasura!

Matali did Ramachandra's parikrama and asked His permission to return to Swarga. He went back to Swarga with Indra's ratha.

Rama was feeling very pleased. He told Lakshman, "I have already bestowed the Rajya of Lanka to Vibhishan. Even so, I want you to go and do his abhishek as ordained by the Shatras."

Lakshmanji went with the vanars. Water was brought from the samudra in pots of gold, and the ritual of Vibhishan's Rajyabhishek was done in the traditional manner. Ramachandra could not do the abhishek because that would have put Him on an equal level with Vibhishan. Ramachandra was to be made the Chakravarti Samrat – the Supreme Emperor of the whole land.'

In earlier times, the rights of the people were according to Dharma. You may, or may not be aware of this rule – a Raja whose abhishek as been done formally is exmpt from the rules of sutak-patak. How can a Raja be exempt from ruling his land for twelve days because of a death or birth of a close relative? This is a strange rule. How can a manushya's intelligence plum the intricacies of Dharma? Sutak-patak applies to everybody; why should it not apply to a Raja?

This is not a kriya that gets attached to the doer. Sutak-patak are observed by people because this is what the Shastra ordains. They are an adhyaropa. An adhyaropa is totally according to the Shastras. An adhyas is caused by agnan, but sutak-patak are an adhyaropa given by the Shastras.

For example, people do puja of Gauri-Ganesh. A superi is placed to represent Ganesh and a ball of gobar is placed to represent Gauri. Is Gauri a ball of gobar? Is Ganesh a supari? This is practiced according to the method given in the Shastras. The puja of Ganeshji is done using a supari and the puja of Gauri is done using a ball of gobar, and when the puja is complete the ball of gobar is returned to the elements, usually immersed in a river or lake. The supari is usually taken by the Brahmin who does the puja.

The law sees only this janma, but Dharma sees this janma as well as the next janma. The entitlement given by Dharma is absolutely correct.

Tatah paurajanaih saardham naanopaayanapaanibhih,

vibheeshanah sasaumitrirupaayanapuraskritah. 12. 47

Dandapranaamamakarodraamasyaaklishtakarmanah,

raamo vibheeshanam drishtvaa praaptaraajyam mudaanvitah. 12. 48

Kritakrityamivaatmaanamamanyata sahaanujah,

sugreevam cha samaalingya raamo vaakyamathaabraveet. 12. 49

Sahaaye`na tvayaa veera jito me` ravano mahan,

vibheeshanoapi lankaayaamabhishiktto mayaanagha. 12. 50

Tatah praaha hanoomantam paarshvastham vinayaanvitam,

vibheeshanasyaanumate`rgachchha tvam raavanaalayam. 12. 51

Jaanakyai sarvamaakhyaahi raavanasya vadhaadikam,

jaankyaah prativaakyam me` sheeghrame`va nive`dayah. 12. 52

'All the people came from Lanka bearing different kinds of gifts for their new Raja, Vibhishan. Gifts were offered to Lakshman as well. Then they both came to Ramachandra and did dandavat pranam.

Rama felt very satisfied that Vibhishan's Rajyabhishek was done. He said, "I am krita-kritya – My task is accomplished."'

People say that Ramachandra had felt worried. 'I have promised Lanka's Rajya to Vibhishan. My word should not be broken.' Rama worried less about getting Sitaji back. When Lakshman was hit by a deadly shakti He was more concerned about Vibhishan getting Lanka's Rajya. People say that after Ravana was killed and Sitaji restored to Ramachandra, Rama's thoughts drifted to Jatayu. 'Had Giddharaj seen that Ravana has been killed and Sitaji is safe with Me, he would have been very happy!' Rama's concern for keeping His word to Vibhishan, and His thinking about Jatayu, show the nobility of His charitra.

'Rama embraced Sugriva, He said, "Veer! With your help I have conquered the great Asura! Vibhishan's Rajyabhishek has been done. All this was achieved because of the support you gave."

Hanumanji was standing behind Sugriva with great vinay. The word *naya* – meaning policy – has many roops, like vinay, meaning humility, pranay, meaning love, etc. Hanumanji is the personification of vinay; vinay is his swarup.

E`vamaagnaapito dheemaan raame`na pavanaatmajah,

pravive`sha pureem lankaam poojyamaano nishaacharaih. 12. 53

Pravishya raavanagriham shinshapaamoolamaashritaam,

dadarsha jaanakeem tatra krishaam deenaamaninditaam. 12. 54

Raakshaseebhih parivritaam dhyaayanteem raamame`va hi,

vinayaavanato bhootvaa pranamya pavanaatmajah. 12. 55

Kritaanjaliputo bhootvaa prahvo bhaktyaagratah sthitah,

tam drishtvaa jaanakee tooshneem sthitvaa pporvasmritim yayau. 12. 56

Gnaatvaa tam raamadootam saa harshaatsaumyamukhee babhau,

sa taam saumyamukheem drishtvaa tasyai pavananandanah,

raamasya bhaashitam sarvamaakhyaatumupachakrame`. 12. 57

Bhagwan told Hanumanji, “Hanuman! Take Vibhishan’s permission – because he is now the Raja of Lanka – and go to Lanka only if he gives you permission. Don’t go if he does not give you permission to go. Go and inform Janaki about all that has happened, about Ravana being killed, etc. Then, come back and tell Me what Janaki says. Don’t bring her back; just find out what her opinion is, and come back to Me with this information. “

Hanumanji took permission from Vibhishan and went to Lankapuri. Wherever he went he was greeted with respect. Some of the Rakshasas even did his puja! They said, “our Mahapurush has come!” Hanumanji went to Janakiji. She was sitting at the foot of a shinshapa tree. She had become very thin and looked dejected. Everything about her was beyond reproach. No action, object, garment, or effort could be faulted. She was doing Rama’s dhyana, sitting quietly, surrounded by Rakshasis.’

In earlier times nobody did namaskara without bending their head respectfully. What is the point of folding hands and standing arrogantly? It is not the culture of Bharat to show arrogance when you fold your hands to someone. If you want to do namaskara, you should bend your head when you fold your hands. The meaning of namaskara is to show respect, and efface yourself. This is how the Shastras describe namaskara.

‘Hanumanji bent his head and folded his hands when he came before Janakiji. He stood before her without saying anything. Janakiji recognized him at once. Her face lit up – *saumyamukheebabhau.* When Hanumanji saw that Janakiji is pleased to see him, he began to talk to her.’

It is not proper to start an important conversation if the expression on the face of the other is hostile. If anybody speaks harshly with an unpleasant expression on their face, it is a sign of a lack of self-control. I will tell you something very important – a person who cannot control his tongue when he speaks will not be able to control his hand from doing what he shouldn't do, or his feet from going where he should not go. His indriyas won't be under his control. Lack of control in speech shows this clearly. His mana is so powerful that he says and does whatever it demands. People forget that the mana is not the most important thing!

De`vi raamah sasugreevo vibheeshanasahaayavaan,

kushalee vaanaraanaam cha sainyaishcha sahalakshmanah. 12. 58

Raavanam sasutam hatvaa sabalam saha mantribhih,

tvaamaaha kushalam raamo raajye` kritvaa vibheesham. 12. 59

Shrutvaa bhartuh priyam vaakyam garshagadgadayaa giraa,

kim te` priyam karomyaya na pashyaami jagatraye`. 12. 60

Samam te` priyavaakyasya ratnaanyaabharanaani cha,

e`vamukttastu vaide`hyaa pratyuvaacha plavangamah. 12. 61

Ratnaushaadvidhaadvaapi de`varaajyaadvishishyate`,

hatashatrum vijayinam raamam pashyaami susthiram. 12. 62

Tasya tadvachanam shrutvaa maithilee praaha maarutim,

sarve` saumyaa gunaah saumyatvayye`va parinishthitaah. 12. 63

Hanumanji started to describe all that had happened. He said, "Devi! Sugriva, Lakshman, Vibhishan and others are all safe, with Bhagwan Rama. They have destroyed Ravan, his putra, his sena, his mantris and others. Bhagwan Rama has sent His good wishes for your well-being. The Rajya of Lanka has been given to Vibhishan."

Hearing this, Janakiji was filled with joy. She told Hanumanji, "*kim te` priyam karomyadya na pashyaami jagattraye`* - Hanuman! What can I do, to make you happy? There is nothing in all the three worlds that can compare with the news you have brought!"

Hanumanji said, "No amount of riches, or the Rajya of the Devtas, can match the great happiness of seeing Rama victorious, all His enemies vanquished, and righteousness stabilized! What greater cause of happiness can there be for me?"

Janakiji said, "He Saumya! All the gunas there are in the sansara are already in you! The greatest thing is that Bhagwan Rama has prema for you!"'

Gunas stay where the mana is filled with Bhagavat-bhava. The respect and admiration that rises when we see good qualities in the sansara, or in the jeevas of the sansara, is not enduring. The virtue you see today may not be there in the person you look up to after a few days. You see somebody who is very generous and feel impressed. A few days later you see him behave in a miserly manner and your good impression is shaken. I have seen ladies from aristocratic families speak very sweetly, but their voice changes when they get angry with a servant! The inherent voice is the one that comes when they speak unconsciously.

Gunas are natural when a person feels that the one he is talking to is Bhagwan – the Parameshwara – the Paramatma, who abides in all beings. Then, his voice will always be sweet and his mana magnanimous.

The Shastras say that if a person cannot give something when he is happy, or spoil something when he is annoyed, we should not develop friendship with him. Such a person is like a stone, iron, or wood.

Raamam drakshyaami sheeghram maamaagnaapayatu raaghavah,

tathe`ti taam namaskritya yayau drashtum raghoottamam. 12. 64

Jaanakyaa bhaashitam sarvam raamasyaagre` nyave`dayat,

yannimittoayamaarambhah karmanaam cha falodayah. 12. 65

Taam de`veem shokasantaptaam drashtumarhasi maithileem,

e`vamuktto hanumataa raamo gnaanavataam varah. 12. 66

Maayaaseetaam parityakttum jaanakeemanale` sthitam,

aadaatum manasaa dhyaatvaa raamah praaha vibheeshanam. 12. 67

Gachchha raajan janakajaamaanayaashu mamaantikam,

snaataam virajavastraadhyaam sarvaabharanabhooshitaam. 12. 68

Goswamiji has written –

'Ajara amara gunanidhi suta hou,

karahun bahuta raghunaayaka chhohoo.'

Janakiji gave a varadaan to Hanumanji. 'For you there will be no decay and no death. You will be a treasury of gunas. Raghunath will always have great prema for you.'

'Sitaji told Hanumanji that she wanted to see Ramachandra. She asked him to go back and get Rama's aagna for her to see Him.'

Look; Ramachandra did not initially tell Hanumanji to bring Sitaji. He wanted to find out what she wanted, before doing anything. And Sitaji did not go to Him on her own accord; she went when He asked her to come. Both showed respect and consideration for the other.

'Hanumanji did namaskara to Sitaji and went back to Ramachandra. He narrated everything Sitaji had said. Hanumanji gave advice to Rama in his capacity as a mantri. "Sitaji, for whom all this was done – the bridge built over the samudra, the burning of Lanka, the killing of the Rakshasas, etc, is suffering. The time has come to gather the fruits of all our efforts. Please meet Devi Janakiji and put an end to her shoka. Please get her darshan now."

Ramachandra was a great Gnani. He decided that the Maya-Sita should be left in Agni and the real Sita be brought out again. With this in mind He told Vibhishan, “go and arrange for Janakiji to have a bath and be dressed in rich clothes, wearing all the ornaments, and brought here.”

Vibheeshanoapi tachchhrutvaa jagaama sahamaarutih,

raakshaseebhih suvriddhaabhih snaapayitvaa tu maithileem. 12. 69

Sarvaabharanasampannaamaaropya shibikottame`,

yaashteekairbahubhirguptaam kanchukoshneeshibhih shubhaam. 12. 70

Taam drashtumaagataah sarve` vaanaraa janakaatmajaam,

taanvaarayanto bahavah sarvato ve`trapaanayah. 12. 71

Kolaahalam prakurvanto raamapaarshvamupaayayuh,

drishtvaa taam shibikaaroodhaam dooraadatha raghoottamah. 12. 72

Vibheeshana kimartham te` vaanaraantaarayanti hi,

pashyantu vaanaraah sarve` maithileem maataram yathaa. 12. 73

Paadachaare`na saayaatu jaanakee mana sannidhim,

shrutvaa tadraamavachana shibikaadavaruhya saa. 12. 74

Paadachaar`na shanakairaagataa raamasannidhim,

raamoapi drishtvaa taam maayaaseetaam kaaryaathanirbhitaam. 12. 75

Vibhishan went at once and arranged for elderly Rakshasis from cultured families to give Sitaji a bath and dress her in rich garments and jewellery. She was asked to sit on a beautiful palanquin and carried to Shri Rama. An escort of well-dressed stalwarts, with paghdis on their head, and armed with stout sticks accompanied her.

When the vanars came to get Sitaji's darshan the guards threatened them with sticks. There was an outcry of protest. Shri Rama heard the screaming vanars and shouting guards and asked Vibhishan, "what is going on? Don't stop the vanars. Let them get Sita's darshan the way children see their mother. Let Janaki get off the palki and walk to Me."

When Sitaji was told of Rama's aagna she got off the palki at once and walked the rest of the way. Rama saw that this is the Maya-Sita who had been created to cheat Ravana.

Avaachyavaadaanbahushah praaha taam raghunananah,

amrishyamaanaa saa seetaa vachanam raaghavoditam. 12. 76

Lakshmanam praaha me`sheeghram prajvaalaya hutaashanam,

vishvaasaartham hi raamasya lokaanaam pratyayaaya cha. 12. 77

Raaghavasya matam gnaatvaa lakshmanoapi tadaiva hi,

mahaakaashthachayam kritvaa jvaalayitvaa hutaashanam. 12. 78

Raamapaarshvamupaagamya tasthau tushneemarindamah,

tatah seetaa parikramya raaghavam bhakttisanyutaa. 12. 79

Pashyataam sarvalokaanaam de`varaakshasayoshitaam,

pranamya de`vataabhyashcha braahmne`bhyashcha maithilee. 12. 80

Ramji said some unbearably harsh words that agitated Sitaji greatly. She found His words unbearable – *amrishyamaanaa.* She told Lakshmanji, "build a chita and set fire to it quickly. I want to convince Ramji and everyone else that I am pure."'

Actually, it is not the job of a sadachari to declare that he is pure, and indifferent to what people think of him. It is important for people to be convinced that he is pure. It is only in the Moksha Purushartha that the opinion of people is unimportant. In the other three Purusharthas – Artha, Dharma and Kama – it is not enough to be pure; one must be known to be pure.

‘Understanding Ramachandra’s intention Lakshman quickly gathered a huge pile of wood and built a chita. He lit the chita and then stood silently beside Ramachandra. Sitaji did pranam to Ramachandra with great prema. She did not utter a single word of reproach for the hurtful things He had said. She did His parikrama. The Devtas, Rakshasas, men and women, vanars and bears all watched as she did pranam to the Devtas and Brahmins. If Brahmins were not there to do the anushthanas how could people get Gnan about Dharma?

Baddhaankaliputaa che`damuvaachaagniameepagaa,

yathaa me` hridayam nityam naapasarpati raaghavaat. 12. 81

Tathaa lokasya saakshee maam sarvatah paatu paavakah,

e`vamuktvaa tadaa seetaa parikramya hutaashanam. 12. 82

Vive`sha jvalanam deeptam nirbhaye`na hridaa satee. 12. 83

Drishtvaa tato bhootaganaah sasiddhhaah seetaam mahaavagnigataa bhrishaartaah,

parasparam praahuraho sa seetaam raamah shriyam svaam svaam kathamatyajanjgnah. 12. 84

Sitaji stood with folded hands and said:

Yathaa me` hridayam nityam naaprasarpati raaghavan. 81

Tathaa lokasya saakshee maam sarvatah paatu paavakah. 82

“Because my hriday has not left Ramachandra for even a moment to go to any other – let alone go, it has not even budged from thinking about Ramachandra, and slid a whit from Him – *apasarpati* – like a snake that slithers silently, then let Agni Devta – who is the sakshi of this loka – protect me.” Saying this, Sitaji did parikrama of the Agni, and walked into the raging fire.

Everybody present saw Sitaji walk into the chita. They felt terribly upset. They talked among themselves. “Ramachandra knew how pure

Sitaji is – why did He permit her to enter the Agni? Why did He do tyaga of Sitaji?”

The Thirteenth Sarga

Shri Rama's stuti; returning to Ayodhya

Shreemahaade`va uvaacha

Tatah shakrah sahasraaksho yamashcha varunasyaathaa,

kube`rashcha mahaate`jaa pinaakee vrishavaahanah. 13. 1

Brahmaa brahmavidaam shre`shtho munibhih siddhachaaranaih,

pitaro rishayah saadhyaa gandharvaapsrasoragaah. 13. 2

E`te` chaanye` vimaanaagrye`raajagmuryatra raaghavah,

abruvanparamaatmaanam raamam praanjalayashcha te`. 13. 3

Just at that time, the Devtas – including Indra, Varun, Kuber, Shankarji, other siddha purushas, Charans, Rishis, Pitris, Gandharvas, Apsaras, Maha-naags, and others came there in their vimans, to Bhagwan Rama. They folded their hands and did His stuti.

Kartaa tvam sarvalokaanaam saaksheevignaanavigrahah,

vasoonaamashtamoasi tvam rudraanaam shankaro bhavaan. 13. 4

Aadikartaasi lokaanaam brahmaa tvam chaturaananah,

ashvinau ghraanabhootau te` chakshushee chandrabhaaskarau. 13. 5

Lokaanaamaadirantoasi nitya e`kah sadoditah,

sadaa shuddhah sadaa uddhah mukttoagunoadvayah. 13. 6

Tvanmaayaasanvritaanaam tvam bhaasi maanuhavigrahah,

tvannaama smarataam raama sadaa bhaasi chidaatmakah. 13. 7

Raavane`na hritam sthaanamasmaakam te`jasaa saha,

tvayaadya nihato dushtah punah praaptam padam svakam. 13. 8

E`vam stuvatsu de`ve`shu brahmaa saakshaatpitaamahah,

abraveetpranato bhootvaa raamam satyapathe` sthitam. 13. 9

”You are the Creator of all, and the sakshi of all. Your form is composed of vignan. You are the eighth among the Vasus, and You are Mahadev among the Rudras. You are Brahma, the original creator of all beings. The Ashvini Kumars are in Your nostrils. The Chandrama and Surya are in Your eyes. Therefore, You become the adi and anta of everything. Whatever is in the adi and in the anta is in You; and so is whatever is in-between the adi and the anta!

For example, clay is the adi of a clay pot and also its anta when it breaks. It is clay while the pot is whole. In the same way, the Parameshwara is at the adi of this srishti and at its anta, and also in-between. Thus, this srishti is also a swarup of the Parameshwara. You alone exist! You are always the form of effulgence. You are always shuddha, buddha, Mukta, nirguna and advay. The manushyas who are deluded by Maya think You are a manushya! You stay in the hriday of all those who do Your bhajan, in the form of chetan.

Ravana had snatched our abode from us. He took our teja – our brilliance! You killed him enabling us to regain our pada.”

The Devtas did Bhagwan’s stuti in this manner. Then Brahmaji began to do a special stuti of Bhagwan Ramachandra.’

Brahmovaacha

Vande` de`vam vishnumashe`shasthitihe`tum tvaamadhyaatmagnaanibhirantarhridu bhaavyam,

he`yaahe`yadvandvaheenam parame`kam sattaamaatram sarvahridishtham drishiroopam. 13. 10

Praanaapaanau nishchayabuddhyaa hridi ruddhvaa chhittvaa sarvam sanshayabandham vishayaudhan,

pashyanteesham yam gatamohaa yatayastam vande` raamam ratnakireetam ravibhasam. 13. 11

There is a stotra written by Shri Shankaracharya – *'harimeede`'* - which is very similar. People recite it and dance.

'"You are svayam-prakash, like the light in the eye."'

In Sanskrit the eye is called a Devta, because the Chandrama and the Surya are seen in the light of the eye. The sun and the moon are globes of light, but our eyes can see them only because of the presence of the Devta who is chetan, behind our eyes.

'"Even in these, you are Vishnu Devta – Vishnu means *vyaapaka* – all pervading. You pervade everything. You are the all-pervading Devta. Everything is perceived as separate, and this is so because they are You! To 'exist' and 'to be' are two different things. That, which changes from one roop to another, is 'to be'; and 'to exist' means one who remains in his own swarup. It is because of this that there is a difference in 'Sat' and 'bhooh'. People who have adhyatma Gnan do Your bhavna in their hriday.

There is no duality of 'giving up' and 'accumulating' in You. You are pure existence – *sattaa maatra* – established in every hriday, and merely sensed. Yogis and Sanyasis keep an absolutely unmoving drishti, keep their prana and apana vayus absolutely still in their shareer, cut away all doubts and vishays, become absolutely free of moha, and get Your darshan in their hriday. You are that Paramatma, who wears a jewelled crown on Your head, which shines brightly. You are that sakshat Rama!

Maayaateetam maadhavamaadyam jagadaadim maanaateetam mohavinaasham munivandyam,

yogidhye`yam yogavidhaanam paripoornam vande` raamam ranjitalokam ramaneeyam. 13. 12

Bhaavaabhaavapratyayaheenam
bhavamukhairyogaasakttairarchitapaadaambujayugmam,

nityam shuddham buddhamanantam pranavaakhyam vande` raamam veeramashe`shaasuradaavam. 13. 13

Tvam me` naatho naathitakaaryaakhilakaaree maanaateeto maadhavaroopoakhiladhaaree,

bhaktyaa gamyo bhaavitaroopo bhavahaaree yogaabhyaasairbhaavitache`tah sahachaaree. 13. 14

Tvaamaadyantam lokatateenaam parameesham lokaanaam laukikamaanairadhigamyam,

bhakttishraddhaabhaavasame`tairbhajaneeyam vande` raamam sundaramindeevaraneelam. 13. 15

You are beyond Maya! You are the adi of this jagat, and You are immeasurable, but that does not mean that You are in front of us. There is no proof of Your existence. The people who think this know nothing about the things that are beyond the scope of tangible proof of that, which is *pramaana-ateeta*. Praman-ateet does not mean that You cannot be seen in spite of being before our eyes; it means that You are behind the eyes, and You see throught the eyes.

The one who is beyond praman is seated behind the eyes, and sees. This is the Atma-Dev. He is the one who destroys moha, is saluted by Munis, is meditated upon by Yogis, is the constitution of Yoga, and is paripoorna.

You are the constitution of Yoga which gives anand to all the lokas. I do stuti of that charming Rama!

Ko vaa gnaatum tvaamatimaanam gatamaanam maayaasaktto maadhava shaktto munimaanyam,

vrindaaranye` vanditavrindaarakavrindam vande` raamam bhavamukhavandyam sukhakandam. 13. 16

Naanaashaastrairve`dakadambaih pratipaadyam nityaanandam nirvishayagnaanamanaaim,

matse`vaartham maanushabhaavam pratipannam vande` raamam marakatavarnam mathure`sham. 13. 17

Shraddhaayuktto yah pathateemam stavamaadyam braahmam brahmagnaanavidhaanam bhuvi martyah,

raamam shyaamam kaamitakaamapradameesham dhyaatvaa dhyaataa paatakajaalairvigatah syaat. 13. 18

The vrittis of 'is' and 'is not' cannot be made about Him. The pot 'is-is not' are both vrittis for the Brahm-vastu. A person who sees a pot with his eyes does not question its existence. Great Yogis, including Shankar, do dhyana of His nitya, shuddha, buddha, anant roop of the Omkara, which is the hatchet that destroys the endless Danavas. He is like a forest-fire that destroys the wicked. I pay homage to Him!

You are my Swami! You fulfil all my desires and efforts. You are beyond measure. You are Madhava, creator of this whole Vishwa! You are the karta who does what is in keeping with bhava. You are the chitta that has become nirmal with regular Yoga-abhyas. You are the Loka-Maheshwara from the adi to the anta. You are rejoiced in, by those who have bhakti and shraddha. Your shareer is the colour of a freshly bloomed blue water-lily. Rama! I bow down to You!"

This is how Brahmaji did Ramachandra Bhagwan's stuti. Bhagwan's life in Vrindavan has been included in this stuti, which makes it clear that Rama and Krishna are one.

Vrindaaranye` vanditavrindaarakavrindam vande` raamam bhavamukhavandyam sukhakandam.

Great Devtas came and did His stuti when He did leela in Vrindavan.

Then, Brahmaji said, "*vande` raamam marakatavarnam mathure`sham* – I bow down to Rama who is the Swami of Mathura, and whose shareer is the colour of an emerald."

This makes it clear that Rama and Krishna are not different. The dhanush-baan and the bansuri are different. There is a difference in their size, and the hue of one's shareer is darker than the other's. However, the substance of both is absolutely one. This is Brahmaji's stuti.

Shrutvaa stutim lokapurorvibhaavasuh svaanke` samaadaaya vide`haputrikaam,

vibhraajamaanaam vimalaarunadyutim rakttaambaraam divyavibhooshanaanvitaam. 13. 19

Provaacha saakshee jagataam raghoottamam prapannasarvaartiharamhutaashanah,

grihaana de`veem raghunaatha jaanakeem puraa tvayaa mayyavaropitaam vane`. 13. 20

Hearing Brahmaji's stuti of Ramachandra, Agni Devta manifested, with Janakiji. Janakiji's luster is a very pure, tawny hue. She was dressed in red garments – *rakttaambaradharaam* – flushed with prema and devotion for Ramachandra. Divya ornaments adorned her shareer.

Agni Devta is the sakshee of this whole jagat. He told Ramachandra –

Vidhaaya maayaajanakaatmajaam hare` dashananapraanavinaashaaya cha,

hato dashaasyah saha putrabaandhavairniraakritoane`na bharo bhuvah prabho.13. 21

Tirohitaa saa pratibambaroopinee kritaa yadartham kritakrityataam gataa,

tatoatihrishtaam parigrihya jaanakeem raamah prahrishtah pratipoojya paavakam.13. 22

Svaanke` samaave`shya sadaanapaayineem shriyam patih,

drishtvaatha raamam janakaatmajaayutam shriyaa sfurantam suranaayako mudaa,

bhaktyaa giraa gadgadayaa same`tya kritaanjalih stotumathopachakrame`. 13. 23

"You had deposited Janaki in me when You were in the van. Now, I give her back to You. You had created a Maya-Janaki for the purpose of killing Ravana. Ravana has been killed, along with his whole vansha. The Prithivi's burden is removed. The chaya-Janaki was like a reflection; she has vanished, because the purpose for which she was created is achieved."

Ramachandra joyfully took hold of Devi Sitaji's hand that Agni Devta bestowed on Him. He honoured Agni Devta and Janakiji, and made her sit on His lap at once – *svaange` samaave`shya sadaa abapayinee.'*

Actually, Janakiji never leaves Ramachandra's lap to go anywhere – she is never separated from Him. She is where Rama is. '*Raa'* means Sita and '*ma'* means Rama. They are like water and the ripples in the water. They are not separate.

Vaari beechi jimi gaavahin ve`daa. People describe them as separate – *kahiyata bhinna n abhinna* - but they are one.

'Ramji looked magnificent with Janakanandini sitting on His lap! Indra was enthralled at the sight. Bhakti sprang up in his hriday. He came closer to Bhagwan, folded his hands, and began to do Bhagwan's stuti.'

This stuti is in the same meter as the stuti of Shankar Bhagwan in the Ramacharitamanasa – *namaameeshaana nirvana roopam.* People sing it in the same meter – *jaya raama ramaa ramanam shamanam,* and dance.

Indra uvaacha

Bhaje`ham sadaa raamaindeevaraabham bhavaaranyadaavanalaabhaabhidhaanam,

bhavaaneehridaa bhaavitaanandaroopam bhavaabhaavahe`tum bhavaadiprapannam. 13. 24

Suraaneekadukhaudhanaashaikahe`tum naraakaarade`ham niraakaarameedyam,

pare`sham paraanandaroopam vare`nyam harim raamameesham bhaje` bhaaranaasham. 13. 25

'"He, the lustre of whose shareer is like afreshly bloomed blue water-lily – I do dhyana of that Rama! He, whose name is like a forest fire for the jungle that is this sansara, the one whose chintan Bhavani does in her hriday, and whose janma-maran are not factual, whose sharan is taken by Shankar and others, He, who removes the dukha of the Devtas, whose shareer looks like a manushya's shareer but is actually nirakara, who is the swarup of param anand, who is chosen by Gayatri – I do dhyana of that Rama!

Prapannakhilaanandadoham prapannam prapannaartinihshe`shanaashaabhidhaanam,

tapoyogayogeeshabhaavaabhibhaavyam kapeeshaadimitram bhaje` raamamitram. 13. 26

Sadaa bhogabhaajaam sudoore` vibhaantam sadaa yogabhaajaamadoore` vibhaantam,

chidaanandakandam sadaa raaghave`sham vide`haatmajaanandaroopam prapadye`. 13. 27

He is the giver of anand to whoever comes into His sharan. He destroys the dukha of whoever becomes His prapanna by taking His name. Great tapasvi Yogis do His bhavna. He develops friendship with vanars and boatmen."'

'Raghuvara raavaree ihai badaai, nidari ganee aadara gareeba para karata kripa adhikaayi.' Goswamiji had written in the 'Vinay Patrika'- 'it is a great guna of Raghuvara that He gives respect to the poor, and does kripa on them.'

'"When people are attached to bhoga they feel that the Ishwara is very remote, because they see that bhoga is close to them! Yogis feel that Bhagwan is close to them. They feel He is *chidaananda kanda* - a ball of crystallised sugar that is chetan and has anand. He is the Parameshwara Raghav Ishwara, the anand-roop for Janakiji. I take sharan of that Rama!

Mahaayogamaayaavishe`shaanuyuktto vibhaaseesha leelaanaraakaaravrittih,

tvadaanandaleelaakathaapoornakarnaah
sadaanandaroopaabhavanteeha loke`. 13. 28

Aham maanapaanaabhimattapramatto na ve`daakhile`shaabhimaanaabhimaanah,

idaaneem bhavatpaadapadmaprasaadaat trilokaadhipatyaabhimaano vinashtah. 13. 29

His form seems to be that of a manushya because of His Yoga-Maya. People who fill their ears with the katha of Bhagwan's leelas, which are full of anand, also become anand-roop!

The fact is that the manushya pushes sukha away from his mana, and begins to weep. He can, if he wants, bring Bhagwan close into his mana, and see Him as his Atma, and experience param-anand."

Indra said, "I got abhiman, Maharaj, that I am the Swami of the Devtas. The respect I received was intoxicating. Today I got the kripa of Your charan-kamal, and my abhiman of being the ruler of the three lokas is destroyed.

Sfuradgatnake`yoorahaaraabhiraamam
dharaabhaarabhootaasuraaneekadaavam,

sharachchandravaktram lasatpadmane`tram duraavaarapaaram bhaje` raaghave`sham. 13. 30

Suraadheeshaneelaangakaantim
viraadhaadirakshovadhaallokashaaantim,

kireetaadishobham puraaraatilaabham bhaje` raamachandram raghoonaamadheesham. 13. 31

Lasachchandrakotiprakaashaadipeethe` samaaseenamanke` samaadhaaya seetaam,

sfuraddhe`mavarnaam taditpunjabhaasaam bhaje` raamachandram nivrittaartitandram. 13. 32

Maharaj! You alone are the forest-fire that destroys the Rakshasas who had become a burden on the Prithivi. By killing Viradh and other Rakshasas You gave shanti to everybody. Janaki's roop glows like gold! The one in whose lap she sits is Shri Rama, who is free of dukha, and free of lassitude. He is the one whose bhajan I do."

This is how Indra did Ramachandra's stuti.

Tatah provaacha bhagavaanbhavaanyaa sahito bhavah,

raamam kamalapatraaksham vimaanastho nabhah sthale`. 13. 33

Aagamishyaamyayodhyaayaam drashtum tvaam raajyasatkritam,

idaaneem pashya pitaramasya de`hasya raaghavah. 13. 34

Tatoapasyadvimaanastham raamo dasharatham purah,

nanaama shirasaa paadau mudaa bhaktyaa sahaanujah. 13. 35

Aalingya moordhavaghraaya raamam dasharathoabraveet,

taaritoasmi tvayaa vatsa sansaaraadukhasaagaraat. 13. 36

Ityuktvaa punaraalingya yayau raame`na poojitah,

raamoapi de`varaajam tam drishtvaa praaha kritaanjalim. 13. 37

Shankarji spoke to Ramachandra without getting off his viman. “I will come to Ayodhya to get Your darshan when Your Rajyabhishek is done. Just now, Your Pitaji has come here.”’

Dashrathji had not got Mukti.

Why was that?

Dashrathji’s vasana for Ravana to be killed, and Ramachandra’s Rajyabhishek to be done, with Sitaji sitting beside Him, held him back from becoming Mukta. These desires were stronger than his wish for Moksha.

‘Ramachandra did Dashrathji’s darshan and bowed His head to do pranam, with great anand and bhakti. Dashrath came and embraced Rama, smelled His head lovingly, and said, “Beta, You have removed all my dukha!”

Rama did Dashrath’s puja. Dashrath went back to Swarga.

Matkrite` nihataansakhye` vaanaraanpatitaan bhuvi,

jeevayaashu sudhaavrishtyaa sahasraaksha mamaagnayaa. 13. 38

Tathe`tyamritavrishtayaa taan jeevayaamaasa vaanaraan,

ye` ye` mritaam mridhe` poorvam te` te` suptotthitaa iva,

poorvadvalinaa hrishtaa raamapaarshvamupaayayuh. 13. 39

Notthitaa raakshasaastatra peeyooshasparshanaadapi,

vibheeshanastu saashtaangam pranipatyaabraveedvachah. 13. 40

Rama asked Indra about his well-being. Then, He told Devraj Indra, “these monkeys died for My sake. I want you to shower amrita on them so that they come back to life. Obey My aagna; there is no need to consider karma-Dharma in this.”’

People who believe that Bhagwan gives an aagna according to the karma of a manushya don't believe in the Ishwara; they believe in karma! They are karmis! They believe that Bhagwan's kripa has no expectation of the person's karma. Bhagwan's bhaktas are always independent. They are not dependent on karmas or getting Bhagwan's kripa.

The Bhagwan of the bhaktas is such that He gets amrita rained on the vanars and bhalus, and arranged that His sena came back to life, but, not the Rakshasa's sena, even though the amrita fell on both. This means that the guna of amrita's svabhava disappeared for the Rakshasas and worked for the vanars. It is Bhagwan who gives amrita its power to bring a being back to life. So, people come alive when Bhagwan permits amrita to do its work, and He curtails its power when He wants.

There is one more point in this – the Rakshasas were facing Rama when they died fighting. They got Rama's darshan at the moment of mrityu. They became Mukta as soon as Rama's baan touched their shareer, and therefore, their identification with their shareer was broken. How could they be brought back to their shareer?

The monkeys, however, were not facing Rama when they died fighting the Rakshasas, So, when amrita was showered on them at Rama's aagna, they came back to life. Amrita becomes ineffective if it does not get Bhagwan's aagna to use its power. It is Bhagwan's untrammelled mahima that no Dharma or karma can make it dependent on any factor whatsoever. This mahima is accepted in the Bhagwat Dharma.

People have faith in the power of Dharma; they believe that the Dharma they do will definitely give its fruit. Orthodox Dharmatmas don't even believe in the Ishwara – they say that the Dharma they do will create an apoorva in their antahkarana, and this apoorva will give

the fruit of the Dharma when the time is ripe; so what is the need for the Ishwara in this?

Vedantis say that Dharma is jada – how can it give any fruit? The Ishwara is nirguna, nirakara, nirvikar, and sama – it is Bhagwan who gives the fruit through the upadhi of Dharma.

Those who believe in the principle of Gemini, and the Jains, do not consider the Ishwara to be the giver of the fruit of the karma-Dharma done by people.

However, that – which we call the Bhagwat-Dharma – is different from the orthodox Dharmatmas, as well as the Vedantis who believe that the fruit is given by the Ishwara according to the Dharma a person does. The Bhagwat-Dharma says that the manifestation of the fruit of Dharma is Bhagwan's anugraha. Just as the kalyan of a great paapi like Ajamil was not due to Dharma; it was entirely due to Bhagwan's anugraha.

Goswamiji has written –

Sudhaavrishti bhai dudhu dala oopara,

jiye` bhaalu kapi, nahi rajaneechara.

Amrita was showered on both senas. The bears and monkeys came back to life, but not the Rakshasas. This was the power of Prabhu!

Notthitaa raakshastatra peeyooshasparshanaadapi.

Bhagwan's infinite greatness is accepted in the Bhagwat-Dharma.

'Vibhishan came to Shri Ramachandra and did sashtang pranam.'

Nobody who has even an iota of abhiman can bring himself to do sashtang pranam; he will consider it to be beneath his dignity to prostrate full length at anybody's feet! Shri Udiya Babaji Maharaj used to tell us, occassinally, 'I have never seen any follower of the Arya Samaj do sashtang pranam to anybody.'

'Vibheeshana' means, a person in whom there is nothing *bheeshana* – nothing that frightens or terrifies. *Vigatam bheeshanam yasmaat asau vibheeshana* – Vibhishan means a person who is such that he causes no fear for any. Vibhishan did sashtang pranam to Ramachandra and said –

De`va maamanugriheeshva mayi hakttirydaa tava,

mangalasnaanamadya tvam kuru seetaasamanvitah. 13. 41

Alankritya saha bhraataa shvo gamishyaamahe` vayam,

vibheeshanavachah shrutvaa pratyuvaacha raghoottamah. 13. 42

"He Dev! Please do kripa on me! If there is prema in my hriday for You, and if You accept it, then take a mangal-snan with Sitaji, and both of you wear ornaments. Tomorrow we will set off for Ayodhya."

Ramachandra did not respond immediately to Vibhishan's loving suggestion. There is no need to say anything if you agree with a suggestion made to you.

'Shri Raghunathji said:

Sukumaaroatibhaktto me` bharato maamave`kshate`,

jataavalkaladhaaree sa shabdabrahmasamaahitah. 13. 43

Katham te`na vinaa snaanamangakaaraadikam mama,

atah sugreevamukhyaanstvam poojayaashu vishe`shatah. 13. 44

Poojite`shu kapeendre`shu poojitoaham na sanshayah,

ityuktto raaghave`naashu svarnaratnaambaraani cha. 13. 45

Vavarsha raakshashre`shtho yathaakaamam yathaaruchi,

tatstaanpoojitaandrishtvaa raamo ratnaishcha yoothapaan. 13. 46

"Vibhishan, you tell me to have a mangalsnan, but My younger brother Bharat – who is My param-premi – is waiting anxiously for Me.

He has wound his hair in a jata and wears valkal. His chitta-vritti is totally engrossed in uttering 'Rama! Rama! Rama!' How can I have a snan, or wear ornaments, until I have met Bharat? My hriday is breaking without him. Tears don't come to My eye, and My shareer does not tingle; I can no longer stay without Bharat! So, don't offer puja to Me – do seva of Sugriva and the others. If these sevaks of Mine are pleased, it means My puja is done. There is no doubt about this."'

The point here is that Ramji was with them at that time. People would have done His puja, and done the puja of the bhaktas later. However, later on Bhagwan would not be available; only bhaktas would be available, and so, the puja of bhaktas first, and puja of Bhagwan later!

There is an excellent episode that describes Bhishma Pitamah doing the pinda-daan for his father Shantanu. He invoked Shantanu to come and accept the offering – a rice ball – which is a part of the ritual of the antim sanskara's shraaddha. The ball of rice is called a *pinda*, and it is placed on the kusha grass as an offering to the departed anscestor. Shantanu's hand came out in the air. Bhishma Pitama asked the Punditji whether he should place the pinda on his father's hand, or on the kusha grass as is the custom. 'Put the pinda on the kusha grass, not on the hand,' said Punditji.

Why?

'Because, your pitaji's hand came before you, but this is not likely to happen with most people. If you put the pinda on your father's hand, people will expect a hand to come, and when no hand comes, they will not do pinda-daan at all. Therefore, it is better to stick to the vidhi of the Shastras, and maintain this tradition.' That is what Bhishma Pitamah did.

And so, puja of the bhaktas first – bhaktas are available everywhere.

'Madkbhaktta poojaabhyaadhikaa' – Bhagwan has said, 'whatever puja you do for Me – do more puja of My bhaktas.' This is given in both

the Ramayana and in the Bhagwat. The kind of prema Bhawan Shri Rama has for His sevaks is unique! There has never been such a sevak-premi like Bhagwan Ramachandra!

'Vibhishan rained down gold, diamonds, and garmets galore from the viman, so that the vanars and bhalus could take what they liked. *Yathaakaamam yathaaruchi.'*

The fact is that when a manushya gets what he aspires to get, he becomes large-hearted and open-handed. I have seen this.

Some of us Sadhus had gone to Madras once. One Seth invited us to his shop. 'I want the dust of your charan to bless my shop and make it pavitra,' he told us. Some five or seven of us went to his shop. I told the Seth jokingly, 'now that we have come, we won't go back empty handed. We will take something.'

'What will you take?' asked the Seth.

I told him to give me a handkerchief. He immediatey took out a handkerchief and gave it to me. After that, his mood became so exuberant that he pulled out bolts of cloth and throw them down, asking us to take whatever we liked! It was as though he had gone mad!

The heart opens up when a person is happy.

Abhinanda yathaanyaayam visasarjam hareeshvaraan,

vibheeshanasamaaneetam pushpakam sooryavarchasam. 13. 47

Aaruroha tato raamastadvimaanamanuttamam,

anke` nidhaaya vaide`heem lajjamaanaa yashasvineem. 13. 48

Lakshmane`na saha bhraataa vikraante`na dhanushmataa,

abraveechcha vimaanasthah shreeraamah sarvavaanaraan. 13. 49

'When Rama saw how happy His sena and the Generals were, He felt very pleased. He told everybody to take what Vibhishan was giving,

and He congratulated them. After that Vibhishan brought the wonderful Pushpak Viman – it was unique!'

Some Seths keep an old, run-down car to people who ask for the loan of a car when they have a wedding or some other important function. The Seth obliges by sending this old car. The car sometimes has a break-down on the road! This is the rich man's way for discouraging people from asking for the loan of a car!

'Vibhishan brought this divine Pushpak Viman that Ravana had snatched away from Kuber a long time ago. It shone brightly like the surya. Bhagwan Rama got onto the viman. Sitaji felt diffident, but Shri Rama took her onto His lap. Sitaji's good name was enhanced when she went into the agni. Bhagwan also told the valorous Lakshman – who had killed Meghnad – to sit beside Him. From His seat on the viman, Bhagwan Rama addressed all the vanars.

Sugreevam hariraajam cha angadam cha vibheeshanam,

mitrakaaryam katam sarvam bhavadbhih saha vaanaraih. 13. 50

Anugnaataa mayaa sarve` yathe`shtam gantumarhatha,

sugreeva pratiyaahyaashu kishkindhaam sarvasainikaih. 13. 51

Svaraajye` vasa lankaayaam mama bhaktto vibheeshana,

na tvaam gharshayitum shakttaah se`ndraa api divaukasah. 13. 52

Ayodhyaam gantumichchhami raajadhaaneem piturmama,

e`vamukttaastu raame`na vaanaraaste` mahaabalaah. 13. 53

Oochuh praanjalayah sarve` raakshasashcha vibheeshanah,

ayodhyaam gantumichchhaamastvayaa saha raghoottama. 13. 54

"Sugriva! Angad! Vibhishan! You have all done what a true friend would do, along with the vanars and bhalus. My work is accomplished successfully with your help. There is nothing for Me to do here, now. You are all free to go where you wish. Sugriva, you can go back to

Kishkindha. Vibhishan, you stay in Lanka. None of the Devtas – neither Indra nor any other – can trouble you now. I am going to My Pitaji's Rajdhani, Ayodhya."

Everybody folded their hands. Vibhishan said, "Maharaj! All of us want to go to Ayodhya with You."'

Drishtvaa tvaamabhishikttam tu kausalyaamabhivaadya cha,

pashchaadvrineemahe` raajyamanugnaa de`hi nah prabhoh.13. 55

Raamastathe`ti sugreeva vaanaraih savibheeshanah,

pushpakam sahanoomaanshcha sheeghramaaroha saampratam. 13. 56

Tatastu pushpakam divyam sugreevah saha se`nayaa,

vibheeshanashcha saamaatyah sarve` chaaruruhrdrutam. 13. 57

The etiquette is that Ramachandra should have told them, 'I am going to Ayodhya; I invite you all to come with Me.' Instead, Ramji told them 'I am going to Ayodhya; you can go wherever you wish. There is nothing left to be done here.'

'The vanars prayed to Ramachandra, "we want to come to Ayodhya and see Your Rajyabhishek, and do namaskara to Your Mataji. After that, we will – with Your permission – go where we want to." Ramachandra said, "Tathastu. So be it."

All the vanars got on to the Pushpak Viman. This divine viman had the ability to expand to accommodate any number of people. Sugriva and Vihishan got into it along with their senas.

Te`shvaaroodhe`shu sarve`shu kaube`ram paramaasanam,

raaghave`naabhyanugnaatamutpapaata vihaayasaa. 13. 58

Babhau te`na vimaane`na hansayuktte`na bhaasvataa,

prahrishtashcha tadaa raamashchaturmukha ivaaparah. 13. 59

Tato babhau bhaaskarabimbatulyam kube`rayaanam tapasaanulabdham,

raame`na shobhaam nitaraam prape`de` seetaasame`te`na sahaanuje`na. 13. 60

The Pushpak Viman rose in the air at Ramachandra's aagna. It was built in the shape of a swan – the head and the tail were high.'

In Sanskrit, the word *vimaana* is that *vi* means a bird. A viman is a vehicle that is made in the shape of a bird.

'Bhagwan Shri Rama was very happy. He looked like Brahmaji, sitting on the viman. The viman gleamed like the surya. Such radiance comes from great tapasya. The tapasya of the viman gave its fruit, because Bhagwan Shri Sita-Rama and Lakshmanji were flying in it.

The Fourteenth Sarga

Shreemahaade`va uvaacha

Paatayitvaa hatashchakshuh sarvato raghunandanah,

abraveenmaithileem seetaam raamah shashinibhaananaam. 14. 1

Trikootashikharaagrasthaam pashya lankaam mahaaprabhaam,

e`taa ranabhuvam pashya maansakardamapankilaam. 14. 2

Asuraanaam plavangaanaamatra vaishasanam mahat,

atra me` nihatah she`te` raavano raakshase`shvarah. 14. 3

Kumbhakarne`ndrajinmukhyaah sarve` chaatra nipaatitaah,

e`sha se`turmayaa baddhah saagare` salilaashaye`. 14. 4

'As the viman flew over the terrain Bhagwan Ramachandra pointed out to Sitaji the places where important events had taken place. All these days He had talked to the others – Vibhishan, Sugriava, Lakshman – and others, so it was right that He now gave His full attention to Sitaji.

Sitaji was extremely beautiful in face and form. Her face had the beauty of the Chandrama – she was radiant, like a full moon!

Shri Rama said, "look Sita! You have probably not seen Lanka at all! That is the Trikut Parvat that has three peaks, and Lanka – made of gold – is built on one of them. That is the yuddha-bhoomi, where the vanar sena fought the Rakshasas. You can see the mire where the flesh of the dead mingled with the mud. That is the spot where Ravana was killed. Kumbhakaran and Indrajit were killed there.

Look – that is the bridge I built over the samudra to reach Lanka – *e`sha se`turmayaa baddhah* – what can I not do for you?"'

This is also a way of showing prema.

E`tachcha drishyate` teertham saagarasya mahaatmanah,

se`tubandhamiti khyaatam trailokye`na cha poojitam. 14. 5

E`tatpavitram paramam darshanaatpaatakaapaham,

atra raame`shvaro de`vo mayaa shambhuh pratishthitah. 14. 6

Atra maam sharanam praapto mantribhishcha vibheeshanah,

e`shaa sugreevanagaree kishkindhaa chitrakaananaa. 14. 7

Tatra raamaagnayaa taaraapramukhaa hariyoshitah,

aanayaamaasa sugreevah seetaayaah priyakaamyayaa. 14. 8

Taabhih sahotthitam sheeghram vimaanam pre`kshya raaghavah,

praaha chaadrimrishyamookam pashya vaalyatra me` hatah. 14. 9

'Ramachandra was pointing out to Sitaji the spots where important events had taken place. "Look!" He said, "you can see the Samudra Tirtha over there! This is the anadi Tirtha of Setu-bandhan."'

It is not that the Tirtha got this name after Ramachandra built the bridge across the samudra.

'"This Tirtha has always been renowned," said Ramachandra. "People from all the three lokas come here for its darshan. It is an extremely pavitra Tirtha. All paapa is removed when a manushya gets its darshan."'

The word *paataka* means that, which causes a person's spiritual downfall. Karmas are of two kinds. One is the karma that uplifts – it is called an *abhyudayaneeya karma.* The other is the karma that causes spiritual downfall, called the *pataneeya karma.*

Paataka makes a person fall, but a darshan of the Setu-bandhan Tirtha destroys a manushya's paapa and uplifts him.

'"Look, Sita – this is where we established the Shivalinga of Rameshwara Mahadeva!"

The viman flew on. Ramachandra told Sitaji, “this is where Vibhishan came to ask for sharan, with his four mantris – *sharanam maam praaptah* – I am sharan; Vibhishan obtained Me.”’

Sharan is an adjective for Bhagwan. In Sanskrit, sharan means a place where a person stays safely. *‘Sharanah griharamitroh’* - this is given in the Amarkosha. The home is also a sharan. When a manushya comes to Bhagwan, he has reached his real home. He has reached his rakshak – the one who protects him.

‘“The city just ahead is Kishkindha – Sugriva’s city,” said Ramachandra. “Look at the beautiful gardens on all sides, outside the city walls.”’

The Valmiki Ramayana states clearly that Sitaji asked for the viman to land there. She wanted to take the patnis of Sugriva, Angad and others to Ayodhya with them.

‘The Pushpak Viman landed at Kishkindha at Rama’s aagna. Tara and the other principal ladies got onto the viman joyfully. Ramachandra did this to please Sitaji.’

It is not right to take all the credit; credit should also be given to the patni. Unless the patni is happy, the pati will not get sukha through her.

‘After that Ramachandra pointed out the Rishyamuk Parvat, and the place where He killed Bali.

E`shaa panchavatee naama raakshasaa yatra me` hataah,

agastyasya suteekshnasya pashyaannamapade` shubha`. 14. 10

E`te` te` taapasaah sarve` drishyante` varavarnini,

asau shailavaro de`vi chitrakootah prakaashate`. 14. 11

Atra maam kaijeyiputrah prasaadayitumaagatah,

bharadvaajaashramam pashya drishyate` yamunaatate` . 14. 12

E`shaa bhaageerathee gangaa drishyate` lokapaavanee,

e`shaa saa drishyate` seete` sarayuryoopamaalinee. 14. 13

E`shaa saa drishyate`ayodhyaa pranaamam kuru bhaamini,

e`vam krame`na sampraapto bharadvaajaashramam harih. 14. 14

"This is Panchavati, where I killed Rakshasas," said Ramachandra pointing to the place. "Look – these are the Ashrams of Sutikshna and Agastya Rishis. You can see the tapasvis there……and now we are flying over Chitrakoot, where Bharatji had come to persuade Me to go back to Ayodhya."

The viman was flying at great speed. The route it took was the reverse of the route taken by Rama, Sita and Lakshman when they left Ayodhya.

"This is Bharadvajji's Ashram on the bank of the Yamunaji," Rama pointed out the Ashram. "Here, is Gangaji, who makes this loka pavitra!"'

It is not described how a person sitting in a viman can see upto great distances at times, and sometimes, what is close by. The Valmiki Ramayana says that the Pushpak Viman landed at Shringaverpura, where Sitaji had prayed to Mother Ganga, saying she would do Gangaji's puja when they were returning to Ayodhya safe and sound. She did the puja and then they flew on.

'"Look! Look! We can get darshan of the Saryu from here!" exclaimed Rama. 'Do pranam to Ayodhya, Sita!" said Ramachandra eagerly.

Poorne` chaturdashe` varshe` panchamyaam raghunandanah,

bharadvaajam munim drishtvaa vavande` saanujah prabhuh. 14. 15

Paprachchha munimaaseenam vinaye`na raghoottamah,

shrinoshi kachchibharatah kushalyaaste` sahaanujah. 14. 16

Subhikshaa vartate`ayodhyaa jeevanti cha hi maatarah,

shrutvaa raamasya vachanam bharadvaajah prahrishtadheeh. 14. 17

Praha sarve` kushalino bharatastu mahaamanaah,

falamoolakritaahaaro jataavalkaladhaarakah. 14. 18

Paaduke` sakalam nyasya raajyam tvaam suprateekshate`,

yadyatkritam tvayaa karma dandake` raghunandana. 14. 19

Raakshasaanaam vinaasham cha seetaaharanapoorvakam,

sarvam gnaatam mayaa raama tapasaa te` prasaadatah. 14. 20

They came to Bharadvajji's Ashram. Fourteen years had passed since the day they left Ayodhya, on the panchami tithi – the fifth day of the lunar calander.'

The Agnivesh Ramayana gives extensive details of the tithis of various occasions. Most probably, it was the panchami tithi of the bright fortnight of the month of Chaitra, which comes around March.

On the last day of the fourteen year banishment, Rama, Sita and Lakshman reached the Ashram of Bharadvaj Muni. They bowed down to him. It is not that they merely bowed their heads, sitting on the viman high up in the air! Lakshmanji did sashtanga dandavat pranam! Lakshmanji is not readily inclined to do this to just anybody – his whole world is Ramji!

'Shri Ramachandra asked, "Maharaj! You would be knowing the condition in Ayodhya; whether there is food, water clothes etc in plenty there. I hope My matajis are all alive and well?"'

A small mana and a large mana are easily recognized. A mana that catches small things is small and a mana that catches big things is a big mana!

'Bharadvajji told Ramachandra, "Bharatji eats fruits and roots, ties his hair in a jata, and wears valkal garments. He puts the burden of the Rajya on Your padukas. He is anxiously waiting for You to return.

Rama! I know how You destroyed the Rakshasas in Dandakaranya, how Sitaji was abducted, etc. I learnt all this by the bala of my tapasya.”’

Here, the main point is that if any object is before you, you can deposit *bhagavattaa* – the quality of Bhagwan – in it. You would have seen the Shaligram Shila, or Narmadeshwara Shila, or a stone murti, or a banyan tree being worshipped as Bhagwan. The fact is, the Bhagwan of our srishti – the Bhagwan of our vichar, our principle – is everything that exists. Nothing exists, but He! This is not accepted by any other majhab in the world! Modern thinkers don’t accept it, and so they suffer. It is not that some nirakara Paramatma created this world and flung it aside!

‘Sa sarvamabhavat’ – He becomes everything.

‘Sarvam khalvdam brahma’ – everything is the swarup of the Paramatma.

‘Aatmaive`dam sarvam’ – ‘sa e`ve`dam sarvam’, ‘ahame`ve`dam sarvam’. All things, and the Atma, are based on the same level. And so, whatever object is seen anywhere – whether you recognise that it is there or not – you should have a bhagavad-bhava, that ‘this is sakshat Bhagwan.’ This is in keeping with the *siddhaanaata* – the principle.

As far as the people who believe that the Ishwara is never sakara are concerned, they can never accept murti-puja. Both murti-puja and the Avatars are established when the Parameshwara becomes all forms – *sa sarvamabhavat, sa e`kadhaa bhavati, dvidhaa bhavati, tridhaa bhavati* – the Parameshwara manisfests in all the forms. Therefore, respect every grain of dust, and every moment, and see the Parameshwara even in the tiniest insect or moth. Without this samata of outlook, it is not possible to accept the Paramatma as being everything.

There are two majhabs that do not believe in the Parameswara. The Jains and the Buddhists do not believe in the existene of the Ishwara. The Muslims and the Christians believe that there is an Ishwara, but they believe Him to be totally nirakara; their Ishwara has no form. The Brahmo Samaj and the Arya Samaj also believe in the nirakara Ishwara.

However, according to the principle of our Veda-Vedanta, the siddha Parameshwara is the *sarva-adhishthaana* – the substratum of everything that exists. He is *sarva-prakaasha* – He illuminates everything, enabling us to perceive the multiplicity of His creation. He is *sarva-svaroopa* – everything is His swarup.

So, the drishti – the viewpoint – of seeing the world as the Ishwara should never leave us. We see everything with our eyes. The eyes give us information about the things that are there, and we should do seva-puja of things; meaning, we should render service and show respect, with the feeling that it is the Paramatma.

Tvam brahma paramam saakshaadadimadhyaantaarjitah,

tvamagre`salilam srishtvaa tatra suptoasi bhootakrit. 14. 21

Naaraayanoasi vishvaatmannaraanaamantaraatmakah,

tvannaabhikamalotpanno brahmaa lokapitaamahah. 14. 22

Atastvam jagataameeshah sarvalokanamaskritah,

tvam vishnurjaanakee lakshmeeh she`shoayam lakshmanaabhidhah. 14. 23

"Tvam brahma paramam saakshaadaadi - Rama! You are sakshat Parabrahm! For You there is no adi, no madhya and no anta! It was You who first created water and entered into the water as the Atma, and took the forms of all beings. He Vishva-Atma! You are Narayana! You are the antaratma of all the people. It was from Your nabhi-kamal that Brahma was born."'

The Puranas have several narratives about the *naabhi* – meaning, the naval – of Narayana. The nabhi is mentioned even in the Bhagwat – *nabhae`va naabhih* – the akash is Narayana's nabhi.

A kamal emerged from Narayana's nabhi – that means a flower bloomed in the akash. Just as the term 'akash-kusum' is used colloquially, and Brahma – the adhishtata Devta of the antahkarana was created from within the kamal that came out of Narayana's nabhi – and then Brahma made the sankalpa to create this whole world. Narayana first, Narayana afterwards and Narayana in-between! Brahmaji made a sankalpa and drew a line, and saw Narayana in the form of this srishti.

The leela of the Puranas cannot be understood without the guidence of an enlightened teacher.

Ghataataa nirmaatustribhuvanavidhaatashcha kalahah.

A potter began to make a pot. People told him, 'fold your hands to Brahmaji, you are his descendant.'

The potter said, 'Brahmaji made a pot which is this Brahmanda!'

What he meant was that Brahmaji made a pot, and he was also making a pot. 'We are brothers of the community of potters. I am what Brahma is!'

'"So, this Rama is Jagadishwara – the Ishwara of this jagat! All the lokas do namaskara to Him – *tvam vishnuh* – Rama is sakshat Vishnu!"'

Goswami Tulsidaji has placed Rama far above Vishnu. Goswamiji has not written the name specifically, that Rama is Narayana, but he has stated several times, that Rama is the one who makes Brahma, Hari and Shambu dance.

'Vidhi hari sambhu nachaavana hare`,

vidhihi vidhitaa harihi haritaa jo dayee.'

‘He is the one who makes Brahma, Vishnu and Shambhu dance; He gives Brahma the power of being Brahma, Hari the power of being Hari and Shiva the power of being Shambhu.’

Brahma, Vishu and Mahesh came again and again to Manu, but he did not respond to them. Vishnu means Maha-Vishnu, sakshat Narayana, who is described in the Upanishads. Whenever a comparision is made in a stuti, it is always with a superior, never with an inferior.

‘Bharadvajji said, “You are sakshat Narayana, Janaki is Laxmi and Lakshman is Shesha – *tvam vishnurjaanakee lakshmeeh, she`shoayam lakshmanaamidhah.”’*

How did Bhagwan make this srishti?

Somebody said, ‘He made it with the pancha bhoota.’

Somebody said, ‘He made it with Prakriti.’

Somebody said, ‘He made it with karmas.’

Somebody said, ‘He made it out of shoonya.’

Somebody said, ‘He made it with vignan.’

The Jains believe that this world is made by karmas. The Buddhists believe that it is made by the chitta – they are vignan-vadis.

Aatmanaa srijaseedam tvamaatmanye`vaatmamaayayaa,

na sajjjase` nabhovattvam chichchhaktyaa sarvasaakshikah. 14. 24

Bahirantashcha bhootaanaam tvame`va raghunandana,

poornoapi moodhadrishteenaam vichchhinna iva lakshyase`. 14. 25

Jagattvam jagadaadhaarastvame`va paripaalakah,

tvame`va sarvabhootaanaam bhokttaa bhojyam jagatpate`. 14. 26

‘“Somebody says, ‘Bhagwan made this srishti with His Atma, not out of shoonya etc. He made it within Himself, by Himself. You manifest in

the forms of this srishti, but You do not accept its vikars in Yourself. You are nirmal, like the akash. You are the sakshi of all. It is You, who is outside and also within. The Paramatma is a paripoorna, but a manushya whose drishti is inert thinks He is fragmented.

No manushya who follows a majhab can say that it is You, in the form of this jagat. This is the principle of our Veda-Vedanta. We can say to the Brahm: it is You in the form of this jagat. You are the adhar of this jagat and You are the one who protects and nurtures it. You are the bhokta as well as the bhogya of all beings!"'

To say that Bhagwan is the bhokta who derives pleasure from this jagat and also the bhogya who gives pleasure to all, is a strange thing to say! The Kashmiri Shaivas are the only group who can accept the Parameshwara in both forms – bhokta as well as bhogya.

The Vedantis, however, have a different opinion. It is said:

Drishyate` shrooate` yadyatsmaryate` vaa raghoottama,

tvame`va sarvamakhilam tvadvinaanyanna kinchana. 14. 27

Maayaa srijati lokaanshcha svagunairahamaadibhih,

tvachchhakttipre`ritaa raama tasmaattvayyupacharyate`. 14. 28

Yathaa chumbakasaannidhyaachchalantye`vaayasaadayah,

jadaastathaa tvayaa drishtaa maayaa srijati vai jagat. 14. 29

De`hadvayamade`hasya tava vishvam rirakshishoh,

viraat sthoolam shareeram te` sootram sookshmamudaahritam. 14. 30

Everything that is seen, heard, and remembered is the swarup of the Paramatma. Nothing exists, except the Paramatma. This is called the *abhinna-nimitta-upaadaana kaarana* – the cause that is both the substance and the instrumental factor of all that exists.

The Ishwara is not like a potter who makes a pot that is this srishti. He is the potter, certainly, and He is also the substance of which this srishti is made. The clay is the upadan and the potter is the nimitta – the instrumental factor – of the pot that is this srishti. Thus, the Paramatma is the substance as well as the maker; He is its cause. He is the creator of this srishti and He is chetan, and He is Gnan-swarup. He is this whole world, without a result. He is *aparinaamee*, meaning, His actioins do not affect Him in any way. He is the karta-bhokta of this jagat in a vivarta form.

What is the guna of Maya?

The guna of Maya is not Sattva, Raja and Tama; Maya's greatest guna is that she shows things that are not there, and hides the things that are there. This is the lakshan Maya achieves in this loka. Sabar Swami, Kumaril Bhatt and Shankaracharya have stated that a word which is known to have a meaning is adequate for social interaction. There is no need to imagine that the Shastras have a different meaning.

Indro maayaabhih pururoopa eeyate`,

roopam roopam pratiroopo babhoova.

Maya shows things that are not there – like two moons in the sky. It is Maya, when things are there, but you cannot see them. It is Maya's *avidyaatmaka roopa.* Maya's *shaktyaatmaka roopa* is to see something as being different from what it actually is. For example, the akash seems to be blue. The akash is so vast that our eyes cannot see it beyond a point, which is why it seems to be blue. The inability of the eyes to see the entire akash is avidya, and the akash'a apparent blueness is because it cannot be seen – that is Maya.

'"The Maya of the akash is its apparent blueness, and the avidya of the eyes is to see it as blue. Both Maya and avidya do their work in the same things.

And thus, nothing exists except the Parameshwara. This entire srishti is created by the stimulous of Maya-shakti, but people say that Bhagwan has created it. Things are shown by magic – by jadoo, mantra, tantra; people say they are made by the magician. Just as a magnet attracts iron dust, making it move, this whole srishti is moved by Maya.

Your two kinds of deha are because of You sankalpa to protect this Vishwa-srishti. The Virat is Your sthoola shareer and the *sootraatmaa* is Your sookshma shareer."'

Viraajah sambhavantye`te` avataaraah sahasrashah,

kaaryaante` pravishantye`va viraajam raghunandana. 14. 31

Avataarakathaam loke` ye` gaayanti grinanti cha,

ananyamanaso mukttiste`shame`va raghoottama. 14. 32

Tvam brahmanaa puraa bhoomi`rbhaarahaaraaya raaghava,

praarthitastapasaa tushtastvam jaatoasi raghoh kule` 14. 33

De`vakaaryamashe`she`na kritam te` raama dushkaram,

bahuvarsasahasraani maanusham de`hamaashritah. 14. 34

Kurvandushkarakarmaani lokadvayahitaaya cha,

paapahaareeni bhuvanam yashasaa poorashyasi. 14. 35

A wonderful point is given here. It is given in brief in the Bhagwat, but is not to be found in any other grantha.

Viraajahsambhavantye`te` avataraah sahasrashah,

kaaryaante` pravishantye`va viraajam raghunandana.

In the Bhagwat, and here, it is stated that the thousands of Avatars are the avyaya – the limbs – of Bhagwan's Virat form, and when their work is done they merge again into Bhagwan's Virat form. The kathas made of the Avatars are sung and remembered by people. When a

manushya's mana becomes ananya – and his focus is only on Bhagwan and no other, he gets Mukti.

Rama! You have manifested in the Raghukula, at Brahmaji's prayer, to reduce the burden of the Prithivi."

Bharadvajji said, "You achieved an almost impossible task for the Devtas. You will stay in this manushya shareer for thousands of years, doing wonderful things that will benefit this loka and Paraloka. The things You do will benefit the Devtas and manushyas, both. The things You do will destroy paapa. People will sing about Your leelas, and their mana will become pavitra."'

Our mana is filled with innumerable things; things we have heard from people or read about. There are things we don't know the meaning of. For example, the word 'prema'. Nobody knows its exact meaning. Some say it means to keep gazing at someone, some say it means to kiss, some say it is to touch someone tenderly, some say it is when the hriday expands. Another such word is 'Dharma'. What does the word *'chote`',* meaning small or young, really mean? People say, 'he is chote*,* but is somebody is bigger or older than him, won't he become '*bade`'* – meaning, bigger or older? People don't know the meaning of small, big, short, tall, thin, fat, etc. They use these words for convenience in interaction.

We people ask the words, 'please tell us the meaning of this word, independent of any other factor.' There is no exact independent meaning – they are all with relation to something, for convenience in interaction.

Bhagwan's leelas destroy paapa. When a manushya sings about His leelas, Bhagwan's glory enhances his own glory.

Thus, people become convinced about the things they hear or read about. The method for cleansing them is to do shravan of Bhagwan's

charitra. The purifying flow of thoughts about Bhagwan purifies this entire world.

Praarthayaami jagannaatha pavitram kuru me` graham,

sthitvaadya bhuktvaa sabalah shvogamishyasi pattanam. 14. 36

Tathe`ti raaghavoatishthattasminnaashrama uttame`,

sasainyah poojitaste`na seetaayaa lakshmane`na cha. 14. 37

Tato raamashchintayitvaa moogoortam praaha maarutim,

ito gachchha hanoomastvamayodhyyam prati satvarah. 14. 38

Jaaneehi kushalee kashchijjano nripai,andire`,

shringave`rapuram gatvaa broohi mitram guham mama. 14. 39

Jaanakeelakshmanope`tamaagatam maam nive`daya,

nandigraamam tato gatvaa bhraataa bharatam mama. 14. 40

And so, He Jagannath! I pray to You to come into my Ashram, the way Your yash comes into my ears. Please come to my Ashram along with Your sena, and all the people who are in the viman. Stay here tonight and go to Ayodhya tomorrow."

Ramachandra said, "Tathastu. This is Maharaj's aagna."

They all spent the night at Bharadvajji's Ashram.

On one hand was the urge to go to Bharat as quickly as possible, and on the other hand was the aagna of the Muni! Bhagwan Ramachandra arranged it so that He stayed at the Ashram with Sita and Lakshman. They were welcomed with great prema and respect.

Rama called Hanumanji. "Hanuman! Fly to Ayodhya as fast as you can, and see what is happening in the Rajmahal. Go to Shringaverpur and tell My mitra Guha that I have returned with Janaki and Lakshman.

Drishtvaa broohi sabhaaryasya sabhraatuh kushalam mama,

seetaapaharanaadeeni raavanasya vadhaadikam. 14. 41

Broohi krame`na me` bhraatuh sarvam tatra viche`shtitam,

hatvaa shatruganaansarvaansabhaaryah sahalakshmanah. 14. 42

Upayaati samriddharthah saha rikshahareeshvaraih,

ityuktvaa tatra vritaanatam bharatasya viche`shtitam. 14. 43

Sarvam gnaatvaa punah sheeghramaagachchha mama sannidhim,

tathe`ti hanumaanstatra maanusham vapuraasthitah. 14. 44

Nandigraamam yayau toornam vaayuve`ge`na maarutih,

garutmaaniva ve`ge`na jinkshan bhujagottamam. 14. 45

After that, go to Nandigram and tell My brother, Bharat, all the news up to My safe return with Janaki and Lakshman. Tell him in detail about Sita being kidnapped and Ravana being killed. Tell him that I have killed My enemy, and am coming back with My patni and brother, and a large number of vanars. Observe Bharat's condition and come back to Me as quickly as possible."

Hanumanji at once took on the form of a manushya and flew as fast as the vayu, like Garudaji. He was extremely eager to get Bharatji's darshan, because he had heard how great a bhakta of Ramachandra Bharatji was.

Bhagwan's bhaktas are even more importance than Bhagwan!

Shringaverapuram praapya guhamaasaadya maarutih,

uvaacha madhuram vaakyam prahrishte`naantaraatmanaa. 14. 46

Raamo daasharathih shreemaansakhaa te` saha seetayaa,

salakmanastvaam dharmaatmaa kshe`mee kushalamabraveet. 14. 47

Anugnaatoadya muninaa bharadvaaje`na raaghavah,

aagamishyati tam de`vam drakshyasi tvam raghoottamam. 14. 48

E`vamuktaa mahaate`jaah samprahrishtatanooruham,

utpapaata mahaave`go vaayuve`ge`na marutih. 14. 49

Soapashyadraamateertham cha sarayoom cha mahaanadeem,

taamatikramya hanumaannandigraamam yayau mudaa. 14. 50

Hanumanji went to Shringaverpur. He told Guha, "your sakha, Dasharathanandan Bhagwan Shri Rama is at the Ashram of Bharadvaj Muni today. You can get His darshan if you go there."

Hanumanji then flew to do the darshan of Rama Tirtha and the Saryu river, and then flew to Nandigram.

Krosamaatre` tvayodhyaayaashcheerakrishnaajinaambaram,

dadarsha bharatam deenam krishamaashramavaasinam . 14. 51

Malapankavidigdhaanga jatilam valkalaambaram,

falamoolakritaahaaram raamachintaaparaayanam. 14. 52

Paaduke` te` puraskritya shaasayantam vasundharam,

mantribhih pauramukhyaishcha kaashaayaambaradhaaribhih. 14. 53

Vritade`ham moortimantam saakshaaddharmamiva sthitam,

uvaacha praanjalirvaakyam hanoomaanmaarutaatmajah. 14. 54

Nandigram is a short distance from Ayodya. When Hanumanji reached Nandigram he saw Bharatji. Bharatji was wearing the skin of a black deer. His face was wan and he had become very thin. He was living in a cave dug into the ground, because he felt that he could not stay on the same level as Ramachandra.'

'Saba te` se`vaka dharma kathoraa' – Goswami Tulsdasji has written that the Dharma of a sevak is the most difficult.

'Bharatji's shareer was not very clean, because he never bothered to use oil, soap, or condiments to keep it clean and soft. His jata was overgrown. He wore bark garments. He ate only fruits and roots. Both padukas of Ramachandra were placed before Bharatji. He ruled the Rajya keeping the padukas before him, as their representative. Even the mantris and important citizens of Ayodhya were dressed in saffron robes – *kashaayaayaambaradhaaribhih.'*

This is amazing! People expect Sanyasis to wear saffron clothes. This is a topic that needs some thought, because there is nothing in the Shastras about a Sanyasi wearing saffron garments. If a Sanyasi wears clothes he should wear a loin-cloth. He should not even keep a second loin-cloth for his use. If the cloth is large enough, he should cover his torso with it. Or else, he can wear another cloth that covers his shareer as well as his loin-cloth. It is not mandatory for him to wear any particular colour. I have read the 'Yati Dharma Nirnay' and 'Yati Dharma Sarvasva'. These are the principal books about the rules for a Sanyasi. I have also read other books on this topic. The recommendation for a Sanyasi to wear saffron came much later.

However, at that time, the mantris and important citizens of Ayodhya were wearing saffron garments. They were gathered round Bharatji.

What was Bharatji like?

Bharatji looked like Dharma personified. Had Bharatji accepted the Rajya after Rama's vanavas, with the thought of giving it back to Him when He returned after fourteen years, Rama would either have not come back at all, or else He would not have accepted it. 'How can I offer Rama a Rajya that has been sullied by my using it?' thought Bharat. It was this Dharma-maryada that guided Bharat's actions.

'Hanumanji came and stood with folded hands before Bharatji. He said:

Yam tvam chintayase` raamam taapasam dandake` sthitam,

anushochasi kaakutsthah sa tvaamkushalamabraveet. 14. 55

Priyamaakhyaami te` de`va shokam tyaja sudaarunam,

asminmuhoortte` bhraatraa tvam raame`na saha sangatah. 14. 56

Samare` raavanam hatvaa raamah seetaamavaapya cha,

upayaati samriddhaarthah saseetah sahalakshmanah. 14. 57

E`vamuktto mahaate`jaa bharato harshamoorchchhitah,

papaata bhuvi chaasvasthah kaikayeepriyanandanah.14. 58

Hanumanji said, "Bharat! Ramachandra – whose chintan you are doing – is kushal. He sends His kushal to you. I have come to convey some very good news to you, so give up your sorrow! You will meet Bhagwan Shri Ramachandra within this very auspicious muhurta. He has killed Ravana, and got Sita back, and is returning successfully with her and Lakshman."'

Bharat was overwhelmed with joy – *harshamoorchhitah* – he fell in a faint. Just as a manushya loses his senses at some sudden bad news, great good news often has the same effect.

'Bharatji fell on the ground in a faint when he heard the news Hanumanji brought.

Aalingya bharatah sheeghram maartim priyavaadinam,

aanandajairashrujalaih sishe`cha bharatah kapim. 14. 59

De`vo vaa maanusho vaa tvamanukroshaadihaagatah,

priyaakhyaanasya te` saumya dadaami bruvatah priyam. 14. 60

Gavaam shatasahasram cha graamaanaam cha shatam varam,

sarvaabharanasampannaa mugdhaah kanyaastu shodasha. 14. 61

E`vamuktvaa punah praaha bharato maarutaatmajam,

bahooneemaani varshaani gatasya sumahadvanam. 14. 62

Shrinomyaham preetikaram mama naathasya keertanam,

kalyaanee bata gaathe`yam laukikee pratibhaati me`. 14. 63

E`ti jeevantamaanando naram varshashataadapui,

raaghavasya hareenaam cha kathamaaseetsamaagamah. 14. 64

Bharatji regained consciousness. He got up and embraced Hanumanji, drenching him with the tears of joy that poured from his eyes. Rama's meeting with Bharatji comes later, but the meeting of two bhaktas like Hanumanji and Bharatji was wonderful!

Bharatji said, "whether you are a Devta or a manushya, you have come here to do kripa on me! You have given me the news I have yearned for, for years! Saumya! What can I do to please you? Take a hundred thousand cows, a hundred flourishing villages, eighteen beautiful maidens dressed in beautiful garments and jewellery! Many years passed without my getting any news of Rama – today you have given me the most wonderful news! I am immersed in param-anand, to get this news of my Swami!"'

Kalyaanee bata gaathe`yam laukikee pratibhaati me`,

e`ti jeevanamaanando naram varshashataadapi.

This shloka is given several times in the Valmiki Ramayana. It says that we should never do anything to harm our jeevan; we should not die, because this message is absolutely beneficial – if a manushya lives he will get anand, even if it comes after a hundred years.

'Bharatji asked, "how did Rama meet the monkeys? Please tell me everything that has happened in detail. I have faith in what you say."'

This episode shows that when Hanumanji was flying with the parvat to take the medicinal plant needed for Lakshmanji to recover from the shakti thrown by Meghnad, he flew over Ayodhya. Bharatji shot a baan at him. Hanumanji became unconscious and fell to the ground. When Bharatji heard why he was taking the parvat, he wanted to send

Hanumanji speedily on his baan. This episode is not given in the 'Adhyatma Ramayana', but it is given on some other Ramayanas. *Raamaayanaa shatakoti apaaraa* – there are countless Ramayanas, each written with a different perspective, depending on the viewpoint the bhakta wished to focus on. The sankalpa of the author is called *'kalpa-bhe`da'*. If there are many authors, their sankalpas will be many. Each will present some special quality of Bhagwan!

Tattvamaakhyaahi bhadram te` vishvase`yam vachastava,

e`vamukttoatha hanumaan bharate`na mahaatmanaa. 14. 65

Aachachakshe`atha raamasya charitam kritsnashah kramaat,

shrutvaa tu paramaanandam bharato maarutaatmajaat. 14. 66

Aagnaapayachchhatruhanam mudaa yukttam mudaanvitah,

daivataani cha yaavanti nagare` raghunandana. 14. 67

Naanopahaarabalibhih poojayantu mahaadhiyah,

sootaa vaitaalikaashchaiva vandinah stutipaathakaah. 14. 68

Vaaramukhyaashcha shatasho niryaantvadyaiva sanghashah,

raajadaaraastathaamaatyaah se`naa hastyashchashvapattayah. 14. 69

Braahmanaashcha tathaa pauraa raajaano ye` samaagataah,

niryaantu raaghavasyaadya drashtum shashinibhaananam. 14. 70

'When Bharatji expressed his wish to hear everything in detail, Hanumanji narrated everything that Rama had said and done. Bharatji was filled with anand. He told Shatrughna, "go and arrange for puja to be done of every Devta in all the Mandirs in the city!"'

To do puja of many Devtas does not mean that we believe in many different Devtas. Our modern intellectuals don't understand this. The purpose of worshipping many Devtas is to remove the bhranti that

there are many Devtas, and understand that the Ishwara is one, but can be worshipped in many forms. The Ishwara is not limited to any particular akara – He is beyond akara.

If we select one akara and decide that this is the Ishwara's akara, what will the other akaras be? For us, all akaras are the Prameshwara's akaras. Thus, when all akaras are accepted as the Parameshwara, it shows the oneness of the Ishwara. It shows His poornata; whereas to state that the Ishwara is only nirakara shows limitations in Him.

Once, when I was sitting with Shri Udiya Babaji Maharaj, a man asked Baba, 'Maharaj, the Ishwara is absolutely nirakara, and only, nirakara, is it not so?' Baba said, 'then who is sakara? Is it your uncle?!'

Thus, the Ishwara is nirakara as well as sakara. It is He who manifests in a sakara form. The difference in akaras does not mean that there is any difference in the Tattva. The Tattva is not affected by the form. People accuse the followers of the Vedic Dharma – the Hindus – of having many Ishwaras, not just one Ishwara, because they do not understand the quintessence of our principle.

'Bharatji gave the aagna that puja should be done in all the Mandirs of all the Devtas in Ayodhya. All the people should be given gifts. Puja should also be done of all the vidvan purohits in the city. Different groups like the musicians, dancers, the men appointed to sing about the Raja, and others, should be called out for the celebration.'

It should not be that all the people are compelled to earn their living by working on machines. Other arts and professions should be encouraged. Some people live by their use of skilful speech, others by a variety of other talents and aptitudes. The Rajya should have scope for different arts and skills to flourish.

You may be aware of this or not, but there are men who wear a dirty dhoti-kurta to show people that they are a great tyaga-sadhak. That is a different matter. The Ishwara has given a method for social

interaction in the four Vedas – the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. These have a predominance of Paraloka. All of these four Vedas have Upavedas – subordinate Vedas – that focus on this mortal world of ours. They are the Artha Veda, the Dhanur Veda, the Ayur Veda and the Gandharva Veda.

The Dhanur Veda teaches the strategy of warfare – attack, defence, retreat etc, and also how to resolve domestic disputes and political animosity. The Ayur Veda deals with physical well-being. The Gandharva Veda is about entertainment and relaxing. It is an upaveda of the Sama Veda, and includes the arts, like music, singing, dancing etc. It is not that the Vedas are only about going to Swarga and other lokas after leaving the shareer. Nor are they exclusively for Sadhus, Sanyasis and sadhakas. The Kama-Shastra is also a Shastra, dealing with sensual pleasures. The Artha Shastra deals with finance and economy. None of these Shastras should be disdained, or dismissed as being useless or lowly.

'The various groups in Ayodhya – the Soota, Vaitalik, Bandi, Stuti-paatha experts, and Varmukhya – all came to present their skills to the people, and welcome Ramachandra. Ladies of Royal and aristocratic families, the mantris, the sena – with the horses and elephants – Brahmins, the common citizens, and the Rajas of the surrounding principalities who had been invited, came to Ayodhya to welcome Ramachandra and get His darshan. Bharat said, "they are all Bhagwan's premis – don't stop anyone from coming out of their houses. Let everybody come for Bhagwan's darshan."

Bharatasya vachah shrutvaa shatrughnaparichoditaah,

alanchakrushcha nagareem mukttaaratnamayojjvalaih. 14. 71

Toranaishcha pataakaabhirvichitraabhirane`kadhaa,

alankurvanti che`shmaani naanaabalivichakshanaah. 14. 72

Niryaanti vrindashah sarve` raamadarshanalaalasaah,

hayaanaam shatashaahasram gajaabaanayutam tathaa. 14. 73

Rathaanaam shatasaahasram svarnasootravibhooshitam,

paarame`shtheenyupaadaaya dravyaanyuchchaavachaani cha. 14. 74.

At Bharat's aagna, Shatrughna arranged for public announcements to be made everywhere. The whole city was decorated with colourful festoons that were embroidered with pearls and other precious stones. Banners of all colours and sizes were hung up. Houses were decorated. Preparations of all kinds were made for the celebration of Rama's return. People came out of their houses, longing to get Rama's darshan after all these years. A hundred thousand horses, thousands of elephants, and thousands of chariots – all bedecked and bejewelled were kept ready for use. The ladies of the noble families were dressed in rich garmensts and fabulous jewelry.

Tatastu shibikaaroodhaa niryayoo raajayoshitah,

bharatah paaduke` nyasya shirasye`va kritaanjalih. 14. 75

Shatrugnasahito raamam paadachaare`na niryayau,

tadaiva drishyate` dooraadvimaanam chandrasannibham. 14. 76

Pushpakam sooryasankaasham manasaa brahmanirmitam,

e`tasmin bhraatarau veerau vaide`hyaa raamalakshmanau. 14. 77

Sugreevashcha kapishre`shtho mantribhishcha vibheeshanah,

drishyate` pashyata janaa ityaaha pavanaatmajah. 14. 78

The ladies of the aristocracy travelled in palenquins. They got off to wait for the viman to land. Bharat placed Ramachandra's padukas on his head, and walked, with Shatrughna beside him. The viman, shining like the Chandrama could be seen flying towards them. This unique viman had been created by Brahmaji's sankalpa. Janakiji was sitting in

it, along with Rama and Lakshman, Sugriva, Vibhishan, Yuvaraj Angad and the mantris.

Hanumanji said, “look – everybody! You can see the viman coming!” There was a roar of excitement from the people who waited avidly. The people – women, children, men, the old and the young, cried out, “It is Rama! It is Rama! It is Rama!”’

In the Shrimad Bhagwat it is written that they called out three times, ‘It is Rama!’ *‘Raama raama raama iti janaanaambhavat katha.’*

Tato harshasamudbhooto nihsvano divamasprishat,

streebaalayuvavriddhaanaam raamoayamiti keertanaat. 14. 79

Rathakunjaravaajisthaa avateerya maheem gataah,

dadrishuste` vimaanastham janaah somamivaambare`. 14. 80

Praanjalirbharato bhootvaa prahrishto raaghavonmukhah,

tato vimaanaagragatam bharato raaghavam mudaa. 14. 81

Vavande`` pranato raamam me`rusthamiva bhaaskaram,

tato raamaabhyanugnaatam vimaanamapatadbhuvi. 14. 82

Aaropito vimaanam tadbharatah saanujastadaa,

raamamaasaadya muditah punare`vaabhyavaadayat. 14. 83

Samutthaapya chiraaddrishtum bharatam raghunandanah,

bhraataram svaankamaaropya mudaa tam parishasvaje`. 14. 84

The people who were riding horses and elephants all got down to the ground to see the approaching viman. Their hands were folded as they gazed up at Ramachandra. As soon as Bharat saw Ramachandra up in the akash, he lay down full length on the ground in a dandavat pranam.

The viman landed at Ramachandra's aagna. Ramachandra called Bharat and Shatrughna on to the viman. They climbed up and greeted Him rapturously! Ramachandra took Bharat on to His lap lovingly – He was meeting His brother after a very long period of time. He held Bharat close to His hriday.

Tato lakshmanamaasaadya vaide`heem naama keertayan,

abhyavaadayatam preeto bharatah pre`mavihvalah. 14. 85

Sugreevam jaambavantam cha yuvaraajam tathaangadam,

maindadvividaneelaanshcha rishabham chaiva sasvaje`. 14. 86

Sushe`nam cha nalam chaiva gavaaksham gandhamaadanam,

sharabham panasam chaiva bharatah parishasvaje`. 14. 87

Sarve` te` maanusham roopam kritvaa bharatamaadritaah,

paprachchhuh kushalam saumyaah prahrishaashcha plavangamaah. 14. 88

However, Bharatji got up from Ramachandra's lap quickly, and went to Lakshman.'

Lakshman is younger than Bharat, but there is a nobility that rises above formal etiquette!

'Bharat went to Lakshman and then to Janakiji. He spoke his own name as he greeted them. Bharat was beside himself with prema and happiness.

Tatah sugreevamaalingya bharatah praaha bhakttitah,

tvatsahaaye`na raamasya jayobhoodraavano hatah. 14. 89

Tvamasmaakam chaturnaam tu bhraataa sugreeva panchamah,

shatrughnashcha tadaa raamamabhivaadya salakshmanam. 14. 90

Seetaayaashcharanau pashchaadvavande` vinayaanvitah,

raamo maataramaasaadya vivarnaam shokavihvalaam. 14. 91

Jagraaha pranatah paadau mano maatuh prasaadayan,

kaike`yeem cha sumitraam cha nanaame`taramaatarau. 14. 92

Bharatah paaduke` te` raaghavasya supoojite`,

yojayaamaasa raamasya paadayorbhakttisanyutah 14. 93

Bharat went to each person, one by one – Sugriva, Jambavan, Yuvaraj Angad, Mayand, Dvivid, Neel, Rishabh, Sushena, Nala, Gavaksha, Gandhamadan, Sharabh, Panas, etc. He embraced them with heartfelt gratitude. All the vanars and bears assumed human forms to ensure that their claws did not hurt anybody inadvertently. They were kama-roopi, able to change their forms at will.

Everybody asked kushal-mangal of each other; they were all immersed in a divine anand. Bharat embraced Sugriva and said, "Sugrivaji! With your help Rama defeated Ravana!"'

It is not that Bharatji praised Rama and not the others, because of his partiality for his Swami! To please the Swami's mitra is also a sevak's duty. A good sevak is careful to not displease anyone who is dear to his Swami.

'"Rama killed Ravana with the help of your valour, Sugrivaji!" said Bharat. "Till now we were four brothers, but now we are five, because you are also our brother!"

Shatrughnaji greeted Rama-Lakshman lovingly. He held Sitaji's charan. Ramachandra went to His Mataji. Her face was downcast, filled with sorrow. Rama put His head at her charan and tried to comfort her. After that He went to Kaikeyi and Sumitra.'

In the episode of Chitrakoot, it was written that Ramachandra went first to Kaikeyi when she was sitting alone. He removed the dukha and remorse she was burdend with. After that He met His other two Matas.

‘Bharatji put Ramachandra’s charan into His padukas tenderly. His hriday was brimming with prema and bhakti.

Raajyame`tannyaasabhootam mayaa niryaatitam tava,

adya me` safalam janma falito me` manorathah. 14. 94

Yatpashyaami samaayaatamayodhyaam tvaamaham prabho,

koshthaagaaram balam kosham kritam dashagunam mayaa. 14. 95

Tvatte`jasaa jgannaatha paalayasva puram svakam,

iti bruvaanam bharatam drishtvaa sarve` kapeeshvaraah. 14. 96

Mumuchurne`trajam tuyam prashashansurmudaanvitaah,

tato raamah prahrishtaatmaa bharatam svaankagam mudaa. 14. 97

“Maharaj! This Rajya is Yours!” said Bharat. “It was entrusted to me. I managed it to the best of my ability. Today, my birth is successful, and my wish fulfilled! I see You back in Ayodhya! Your treasury, grainery, sena, and the other assets have all increased tenfold. I achieved this by Your teja. This city is Yours; now You please protect it.”

The vanars were in tears at this touching scene. Everyone was in a state of anand. Ramachandra made Bharat sit on His lap.

Yayau te`na vimaane`na bharatasyaashramam tadaa,

avaruhya tadaa raamo vimaanaagryaanmaheetalam. 14. 98

Abraveetpushpakam de`vo gachchha vaishravanam vaha,

anugachchhaanujaanaami kube`ram dhanapaalakam. 14. 99

Raamo vasishthasya guroh padaambujam natvaa yathaa de`vaguroh shatkrituh,

dattvaa mahaarhaasanamuttamam gurorupaavive`shaatha guroh sameepatah. 14. 100

Then, they went in the viman to the Ashram where Bharat had stayed during the period of Rama's vanavas. Ramachandra got down with the others and then gave the viman the aagna to go back to Kuber. The viman belonged to Kuber; Ravana had taken it from him by force.'

It is not right that the Guru comes to welcome his disciple back. The disciple should go to the Guru.

'Ramachandra went to Guru Vasishtha and bowed down to him the way Indra bows down to Devguru Brihaspati. Then He presented a beautiful, high asana to His Guruji. It was a splendid asana, made at considerable cost. Guru Vasishtha sat on the asana with great pleasure. Rama sat down at his feet. There was no pride in Him that He was the Raja!'

If a person has no scope for folding his hands to anybody in his jeevan, it becomes a big burden. One day, when I was at Vrindavan, lying down on a chatai, a renowned vidvan came to meet me. He embraced me and began to weep. 'We will talk later,' he said. 'I get no chance to weep. My shareer is full of unshed tears. Let the tears come out first, then we will talk.' There was no scope in his jeevan to open his heart to anybody, or indulge in grief.

Shri Ramachandra is sakshat Sarveshwara – He is the Parameshwara, the Maheshwara! Even in His jeevan there is one place where He can do namaskara, and say what is in His heart, and sit at a lower level. Equality is not possible without being able to sit at a lower level. If a person always sits at a higher level, how can there be equality?

The Fifteenth Sarga

Shri Rama's Rajyabhisheka

Shreemahaade`va uvaacha

Tatastu kaike`yeeputro bharato bhakttisanyutah,

shirasyanjalimaadhaaya jye`shtham bhraataramabraveet. 15. 1

Maataa me` satkritaa raamadattam raajyam tvayaa mama,

dadaami tatte` cha punaryathaa tvamadadaa mama. 15. 2

Ityuktvaa paadayorbhaktyaa saashaatangam pranipaatya cha,

bahudhaa praarthayaamaasa kaike`yyaa gurunaa saha. 15. 3

Tathe`ti pratijagraaha bharataadraajyameeshvarah,

maayaamaashritya sakalaam narache`shtaamupaagatah. 15. 4

'Bharatji told Ramachandra, in the presence of Guruji, "Maharaj! You gave great respect to my Mataji – such respect for a step-mother is generally never seen in this jagat. You obeyed her aagna and gave the Rajya to me, and went away to the van. I obeyed the aagna of my elder brother and looked after the Rajya as commanded by You. Now, just as You left for the van with ther instructions that I was to look after the Rajya, I hand the Rajya back to You." Bharat prostrated at Ramachandra's charan in a sashtanga dandavat.

Kaikeyi came. She told Ramachandra, "Ramachandra! If You don't accept the Rajya now, how will we live?"

Guruji told Ramachandra, "Rama, You must accept the Rajyta now!"

Ramachandra accepted the Rajya.

Svaaraajyaanubhavo yasya sukhagnaanaikaroopinah,

nirastaatishayaanandaroopinah paramaatmanah. 15. 5

Maanushe`na tu raajye`na kim tasya jagadeeshituh,

yasya bhroobhangamaatre`na trilokee nashyati kshanaat. 15. 6

Yasyaanugrahamaatre`na bhavantyaakhandalashriyah,

leelaasrishtamahaasrishte`h kiyade`tadramaapate`h. 15. 7

Tathaapi bhajataam nityam kaamapooravidhitsayaa,

leelaamaanushade`he`na sarvamapyanuvartate`. 15. 8

What is the worth of a Rajya over manushyas, for Rama, who experiences the sukha of svarajya, is Sacchidananda, and whose bliss surpasses every other kind of sukha? Bhagwan Rama can, just by frowning, destroy all the three lokas at will! The riches of Indra are created and lost at His wish. This entire cosmos is nothing but His leela. For Him, what is a Rajya of the martya-loka?

Ramachandra accepted the Rajya of Ayodhya to please Bharat and Kaikeyi, and to show this part of His leela to His bhaktas.

Tatah shatrughnavachanaannipunah shmashrukrintakah,

sambhaaraashchaabhishe`kaarthamaaneeta raaghavasya hi. 15. 9

Poorvam tu bharate` snaate` lakshmane` cha mahaatmani,

sugreeve` vaanare`ndre` cha raakshase`ndre` vibheeshane`. 15. 10

Vishodhitajatah snaatashchitramaalyaanule`panah,

mahaarhavasanope`tastasthau tatra shriyaa jvalan. 15. 11

Pratikarma cha raamasya lakshmanashcha mahaamatih,

kaarayaamaasa bharatah seetaaya raajayoshitah. 15. 12

Bharatji gave the aagna to Shatrughna, and Shatrughna sent for expert barbers – *shmashrukrintakah* – expert in trimming and dressing hair, moustaches and beards.

All the items required for the abhishek were gathered. Rama said, “Bharat will bathe first, and dress in finery; then Lakshman, then

Sugriva, and then Vibhishan. I will have My snan after they have had theirs." This is Rama's nobility!'

There was a very large family that lived close to my village. The head of the family had a niyam – he would eat only after every other memper of the family had eaten their meal. The family expanded – they were seventy five people in the family at the time I speak of, and they all ate together with the food being cooked in one kitchen. This gentleman kept note of who had eaten and who was left, and had his meal only after each one had eaten. It is the nature of elders to look after the younger family members.

'The jatas were washed, combed and trimmed. They were all bathed and anointed with fragrant unguents, and dressed elegantly, and wore gorgeous ornaments. They looked fresh and magnificent. Lakshman and Bharat did Ramachandra's seva themselves. Sitaji's seva was done by the Ranis and aristocratic ladies who had been invited to Ayodhya for the abhishek.

Mahaarhavastraabharanairalashchakruh sumadhyamaam,

tato vaanarapatneenaam sarvaasaame`va shobhanaa. 15. 13

Akaarayata kausalyaa prahrishtaa putravatsalaa,

tatah syandanamaadaaya shatrughnavachanaatsudheeh. 15. 14

Sumantrah sooryasankaasham yojayitvaagratah sthitah,

aaruroha ratham raamah satyadharmaparaayanah. 15. 15

Sugreevo yuvaraajashcha hanumaanshcha vibheeshanah,

snaatvaa divyaambaradharaa divyaabharanabhooshitaa. 15. 16

Raamamanveeyuragre`cha rathaashvagajavaahanaah,

sugreevapatnayah seetaa cha yayuryaanaih puram mahat. 15. 17

Everyone was dressed up beautifully in rich garments and fabulous jewellery. Kausalya attended personally to the patnis of the vanars

who had come from Kishkindha. She was filled with gratitude for the vanar sena who had fought so valilantly for her son, when even Bharat and Shatrughna were not with Him. Kausalya was filled with anand.

Sumantra brought a magnificent ratha at Shatrughna's aagna. Ramachandra sat in it. Sugriva, Yuvaraj Angad, Hanuman and Vibhishan followed. There were horses and elephants to convey everybody to Ayodhya. Sita and all the ladies went in palenquins.

Vajrapaaniryathaa de`vairharitaashvarathe` sthitah,

prayayau rathamaasthaaya tathaa raamo mahatpuram. 15. 18

Saarathyam bharatashchakre` ratnadandam mahaadyutih,

shve`taatapatram shatrughno lakshmano vyajanam dadhe`. 15. 19

Chaamaram cha sameepastho nyaveejayadarindamah,

shashiprakaasham tvaparam jagraahaasuranaayakah. 15. 20

Divijaih siddhasanghaishcha rishibhirdivyadarshanaih,

stooyamaanasya raamasya shushruve` madhurahvanih. 15. 21

Ramachandra's chariot led the way, the way Indra goes first, followed by the Devtas. Bharat drove the horses of Rama's chariot as His sarathi. Shatrughna held the ceremonial umbrella over Rama. This had a gold rod studded with precious stones. Lakshman, Sugriva and Vibhishan waved the ceremonial fly whisks behind Rama. Devtas showered flowers from above. The sound of people doing Bhagwan Rama's stuti resounded in the air.

Maanusham roopamaasthaaya vaanaraa gajavaahanaah,

bhe`reeshankhaninaadaishcha mridangapanavaanakaih. 15. 22

Prayayau raaghavashre`shthastaa pureem samalankritaam,

dadrishuste` samaayaantam sadhavam puravaasinah. 15. 23

The vanars had transferred themselves into manushya forms. They travelled on the backs of the elephants. Musical instruments like the bheri, shankha, mridanga, etc were played. The auspicious sound of the pravav – Oum – could be heard on all sides, as Ramachandra entered Ayodhya. The city was decorated elaborately. Ramachandra's coming meant that He had concented to accept the Rajya.

Durvadalashyaamatanum
mahaarhakireetaratnaabharanaanchitaangam,

aarakttakanjaayatalochanaantam drishtvaa yayurmodamateeva punyaah. 15. 24

Vichitraratnaanchitasootranaddhapeetammbaram
peenabhujaantaraalam,

anarghyamukttaafaladivyahaarairvirochamaanam raghunandanam prajaah. 15. 25

Sugreevamukhyairharibhih prashaantairnishe`vyamaanam ravitulyabhaasam,

kastoorikaachandanaliptagaatram
niveetakalpadrumapushpamaalam. 15. 26

Bhagwan Ramachandra's shareer has a blueish hue like the durva grass. His crown was studded with precious gems, as were His other ornaments. His eyes were slightly reddened with prema. The sight of Ramachandra filled the people with exhileration. His pitambara had pearls and other stones stitched onto it. He was accompanied by Sugriva and other bhaktas. Kasturi chandan had been anointed on His shareer. He was radiant, like the surya! A garland of flowers adorned His chest.

Shrutvaa striyo raamamupaagatan mudaa praharshave`gotkalitaananashriyah,

apaasya sarvam grihakaaryamaahitam harmyaani che`vaaruruhuh svalankritaah. 15. 27

Drishtvaa harim sarvagutsavaakritim pushpaih kirantyah smitashobhitaananaah,

drigbhih punarne`tramanorasaayanam svaanandamoortim manasaabhire`bhire`. 15. 28

Filled with anand, the housewives left their household tasks and ran up to the terrace to see the procession. They had dressed up beautifully for the occasion. They threw down flowers on Shri Ramachandra, beaming with joy, as they did His darshan. They embraced Him in their hriday.

Raamah smitastrigdhadrishaa prajaastathaa pashyanprajaanaatha ivaaparah prabhuh,

shanairjagaamaatha pituh svalankritam graham mahe`ndraalayasannibham harih. 15. 29

Pravishya ve`shmaantarasansthito mudaa raamo vavande` charanau svamaatuh,

raama sarvaah pitriyoshitah prabhurnaama bhaktyaa raghuvanshake`tuh. 15. 30

Rama proceeded slowly, looking at His praja with great prema. Then He went into His pitaji's mahal, which was as grand as Indra's mahal in Swarga. He did not sit in the chamber Dashrathji used, but went into another chamber and sat there. He touched the charan of His Mata Kausalya, and then the charan of the other Matas. He praised them with great bhakti.

Tato bharatamaahe`dam raamah satyapraakramah,

sarvasampatsamaayukttam mama mandiramuttamam. 15. 31

Mitraaya vaanare`ndraaya sugreevaaya pradeeyataam,

sarve`bhyah sukhavaasaartham mandiraani prakalpayah. 15. 32

Raame`naivam samaadishto bharatashcha tathaakarot,

uvaacha cha mahaate`jaah sugreevam raaghavaanujah. 15. 33

Raaghavasyaabhishe`kaartham chatuhsindhujalam shubham,

aane`tum pre`shayasvaashu dootaanstvaritavikramaan. 15. 34

Pre`shayaamaasa sugreevo jaambavantam marutsutam,

angadam cha sushe`nam cha te` gatvaa vaayuve`gatah. 15. 35

Rama's words to Bharat show His gunas of gratitude and generosity. "The mahal I used to live in should be given to Sugriva," He told Bharat. Bhagwan Rama had no thought for His own comfort; His priority was the comfort and convenience of His bhaktas. "Let Sugriva stay there and use all its comforts and facilities."

Ramachandra told Bharat what He wanted. "Arrange for comfortable dwellings for each of My comrades to live indepedantly." Bharat carried out His aagna enthusiastically. He also asked Sugriva if he could arrange to get water from four samudras, as this was required for Ramachandra's Rajyabhishek. Sugriva immediately sent Jambavan, Hanumanji, Angad and Sushena to the four samudras and get the sea water from there.

Jalapoornaan shaatakumbhakalashaanshcha samaanayan,

aaneetam teerthasalilam shatrughno mantribhih saha. 15. 36

Raaghavasyaabhishe`kaartham vasishthaaya nyave`dayat,

tatastu prayato vriddho vasishto braahmanaih saha. 15. 37

Raamam ratnamaye` peethe` saseetam sannyave`shayat,

vasishtho vaamade`vashcha jaabaalirgautamastathaa. 15. 38

Vaalmeekishcha tathaa chakruh sarve` raamaabhishe`chanam,

kushaagratulaseeyukttapunyagandhajalairmudaa. 15. 39

Abhyashinjan raghushre`shtham vaasavam vasavo yathaa,

ritvagbharbraahmanaih shre`shthaih kanyaabhih sthitaih. 15. 40

Sarvaushadhirasaishchaiva daivatairnabhasi sthitaih,

chaturbhirlokapaalaishcha stuvadbhih saganaistathaa. 15. 41

The four vanars went with the speed of the vayu and came back, carrying water from the four samudras in gold kalashas. Shatrughna and the mantris requested Shri Vasishtha to proceed with the ceremony. Vasishthaji was a great vidvan. He was enriched by all gunas. Accompanied by other vidvan Brahmins, he seated Ramachandra and Sita on a gold simhasana that was studded with gems. Vasishtha, Vamdev, Jabali, Gautam, and Valmiki began to Rajyabhishek ceremony.

Tulsi leaves were put in fragrant water from four pavitra Tirthas. This was sprinkled on Shri Ramachandra, using blades of kusha grass, the way Indra's abhishek is done by Vasu. Great Ritvigs, superior Brahmins, young maidens, mantris, and Devtas – sitting in their vimans – all showered various kinds of herbal leaves and flowers on Ramachandra. The four Lokapals who ruled over different lokas, came to do Ramachandra's stuti.

Chhatram cha tasya jagraaha Shatrughnah paanduram shubham,

sugreevaraakshase`ndrau tau dadhatuh shve`tachaamare`. 15. 42

Maalaam cha kaanchaneem vaayurdadau vaasavachoditah,

sarvaratnasamaayukttam manikaanchanabhooshitam. 15. 43

Dadau haaram nare`ndraaya svayam shakrastu bhakttitah,

prajagurde`vagandharvaam nanritushchaapsaroganaah. 15. 44

Shatrughna held the chhatra – the ceremonial umbrella over Ramachandra and Sita. Sugriva and Vibhishan held the chanvars,

waving them to blow flies away. Vayu Devta – prompted by Indra – came and made an offering of an elaborate gold necklace to Ramachandra. The necklace was studded with many precious gems. The Devtas and Gandharvas began to sing, and Apsaras began to dance.

De`vadudndubhayo ne`duh pushpavrishtih papaata ravaat,

navadoorvaadalashyaamam padmapatraayate`kshanam. 15. 45

Ravikotiprabhaayukttakireete`na viraajitam,

kotikandarpalaavanyam peetaambarasamaavritam. 15. 46

Divyaabharanasampannam divyachandanale`panam,

ayutaadityasankaasham dvibhujam raghunandam. 15. 47

Vaamabhaage` samaaseenaam seetaam kaanchanasannibhaam,

sarvaabharanasampannaam vaamaanke` samupasthitaam. 15. 48

Rakttopalakaraambhojaam vaame`naalinggya sansthitam,

sarvaatishayashobhaadhyaam drishtvaa bhakttisamanvitah. 15. 49

Umayaa sahito de`vah shankaro raghunandanam,

sarvade`vaganairyukttah stotum samupachakrame`. 15. 50

The kettledrums of the Devtas began to beat. Flowers were showered down from the akash. Shri Ramachandra sat on the throne of Ayodhya, blue-hued, lotus-eyed, and radiant like the surya! He wore a dazzling crown of gold, studded with precious gems. He looked terribly handsome, adorned by a pitambara and gorgeous jewellery. The chandan applied to His shareer added to His natural lustre. Sitaji sat beside Him on the simhasan, holding a red lotus flower. It was a divine sight. Everybody was filled with bhakti and prema.

Shankar Bhagwan came with Uma, Parvati at that time. He began to do Bhagwan Rama's stuti along with the other Devtas.

Shreemahaade`va uvaacha

Namoastu raamaaya sashakttikaaya neelotpalashyaamalakomalaaya,

kireetahaaraangadabhooshanaaya simhaasanasthaaya mahaaprabhaaya. 15. 51

Tvamaadimadhyaantaviheenam e`kah srijasyavasyatsi cha lokajaatam,

svamaayayaa te`na na lipyase` tvam yatsve` sukhe`ajasraratoanavadyah. 15. 52

Leelaam vidhatse` gunasamvritastvam prapannabhakttaanuvidhaanahe`toh,

naanaavataaraih suramaanushaadyaih prateeyase` gnaanihire`va nityam. 15. 53

"Namaskara to Shri Ramachandra and Sita! You are like a tender, freshly bloomed blue lotus, wearing a crown, necklace, and other ornaments. Namaskara to You! Namaskara to You both, seated on the simhasana, shining with a divine brilliance. Prabhu! You have no adi, no madhya, and no anta – You are one!"'

Please understand this point – that, which has no adi has no anta; nor does it have a madhya. And that, which has a madhya, has an adi and an anta. If the kalpana of kaala is attached to the Paramatma – or, you can say that if the kaala is considered to be greater than the Ishwara – only than can the kalpana of the Ishwara's having an adi and an anta be made. If kaala is not considered greater than the Ishwara, how can the adi-anta of the Ishwara be imagined?

The Ishwara has no adi, no madhya, and no anta. It is He, who becomes this whole srishti. He protects this srishti, and then He swallows it. Nowhere is He attached to the srishti through Maya. He is

param-anand-ghana – filled with paramanand! He is immersed in paramanand and free of Maya and other doshas.

‘“He Prabhu! You make the rules of leela according to the gunas.

Why do You do this?

You assume many Avatars. Sometimes You seem to be a manushya, and sometimes a Devta.You give great anand to Your sharanagata bhaktas. Only the Gnanis recognize You in whichever form You choose to assume.

If a child is taught to recognize gold in an ingot, he won’t recognize it when it is in the form of a bangle or some other item of jewellery. However, if he is taught to recognize it in the ornaments made of gold he will recognize gold in all forms. This is why Gnanis understand that it is Bhagwan who appears in all forms. They know that You have not created this srishti by taking the help of the jada Prakriti, chitta, vignan, etc.

Svaanshe`na lokam sakalam vidhaaya tam vibharshi cha tvam tadadhah faneeshvarah,

uparyadho bhaanvanilodupaushadhipravarsharoopoavasi naikadhaa jagat. 15. 54

Tvamiha de`habhritaam shikhiroopah pachasi bhukttamashe`shamajasram,

pavanapanchakaroopasahaayo jagadakhandamane`na bibharshi. 15. 55

Chandrasooryashikhimadhyagatam yat te`ja eesha chidashe`shatanoonaam,

praabhavattanubhritaamiva dhairyam shauryamaayurakhilam tava sattvam. 15. 56

Tvam virinchishivavishnuvibhe`daat kaalakarmashashisooryavibhaagaat,

vaadinaam prithagive`sha vibhaasi brahma nishchitamananyadihaikam. 15. 57

Matsyaadirope`na yathaa tvame`kah shrutau puraane`shu cha lokasiddhah,

tathaivasarvam sadasadvibhaagastvame`va naanyadbhavato vibhaati. 15. 58

Bhagwan is everywhere – above, below, and on all sides. It is He, in the roop of the Shesha and the surya, vayu, chandrama, aushadhi, and rain. He manifests in innumerable forms, and it is He, in the form of the jagat.

It is You, Prabhu, who is present in the form of the agni in all shareers. As Vaishvanara You digest the food consumed by people and other beings. You become the prana and the apana vayus, and hold this jagat in an unbroken form.

You stay in the chandrama, surya, and agni; You are chetan swarup and Gnan swarup. The objects of Gnan seem to change, but Gnan doesn't change.

All the dhairya in the sansara, all the shaurya, and aayu, is the satta of the Paramatma. The difference of Viranchi (Brahma), Shiva, and Vishnu; the departments of kaala, karma, chandrama, and surya; and the different vadis who argue and debate with each other on theological principles, have different perceptions of You, but You are certainly Brahm-swarup! Nothing exists, but You!

Everybody has an equal right to do everything about the Ishwara depending on their understanding.

'*Vadanti chaitat kavayaam yathaarucham'* – nobody can say that the Ishwara is not this. You manifest in the forms of Kachhap, Nrisimha, Varaha, etc, and You have manifested as this entire prapanch.

When there is no separation in the Ishwara, in the forms of a fish and a tortoise, how can there be separation in His form as the earth, water, fire, women and men? Everything that is created in this srishti, and will be created in future – what is visible and what is invisible – is all the Paramatma's swarup.

Yadyatsamutpannamanantasrishtaavutpatsyate` yachcha bhavachcha yachcha,

na drishyate` sthaavarajangamaadau tvayaa vinaatah paratah parastvam. 15. 59

Tattvam na jaananti paraatmanaste` janaah samastaastava maayayaatah,

tvadbhakttase`vaamalamaanasaanaam vibhaati tattvam parame`kamaisham. 15. 60

Brahmaadayaste` na viduh svaroopam chidaatmatattvam bahirarthabhaavaah,

tato budhastvaamidame`va roopam bhaktyaa bhajanmukttimupaityadukhah. 15. 61

Everything that is perceived in this srishti is nothing but You! It is You, who appears as all things. Apart from this vignan, there is no other vignan for the absolute removal of raaga-dvesha. If the Ishwara is within, there will be dvesha outside. If the Ishwara is nirakara, there will be dvesha for the sakara. The kalpana of removing raaga-dvesha from the hriday os the manushya is futile if anything exists, except the Paramatma.

Those who don't know Your Tattva accept the existence of other Tattvas. They are lost in the coils of Maya. A person whose mana has

become nirmal by doing seva of Your bhaktas becomes aware of Your Tattva. Even Brahmaji and the other Devtas do not know Your swarup, because they consider the objects outside to be real."'

This point is also given in the Bhagwat, that those who consider the world outside to be real are unable to see within.

'"They can't understand that it is the one adhishthana – the sva-prakash Paramatma – who is everything. That is why the vidvans do bhajan of this roop of Yours, and get Mukti."

Aham bhavannaama grinkritaartho vasaami kaasyaamanisham bhavaanyaa,

mumoorshamaanasya vimukttaye`aham dishaami mantram tava raama naama. 15. 62

Imam stavam nityamananyabhaktyaa shrinvanti gaayanti likhanti ye` vai,

te` sarvasaukhyam paramam cha mabdhvaa bhavatpadam yaantu bhavatprasaadaat. 15. 63

Bhagwan Shankar told Ramachandra, "I became kritartha by taking Your name day and night, along with Bhavani. I stay in Kashi, giving updesh of Your name to the people who die in Kashi. Any manushya who sings, or does shravan of this stotra with bhakti will get every kind of sukha, and reach Your pada."

Indra uvaacha

Rakshoadhipe`naakhilade`va saukhyam hritam cha me` brahmavare`na de`va,

punashcha sarva bhavatah prasaadaat praaptam hato raakshasadushtashatruh. 15. 64

De`vaauchuh

Hataa yagnabhaagaa dharaade`vadattaa muraare` khale`naadidaitye`na vishno,

hatoadya tvayaa no vitaane`shu bhaagaah puraavadbhavishyanti yushmatprasaadaat. 15. 65

Indraji said, “Maharaj! Brahmaji gave such a vara to Ravana that this Raja of the Rakshasas was able to snatch away all our sukha. Now he is killed, by Your kripa, and our sukha is restored to us.”

The Devtas said, “we were deprived of our rightful portions of the offering made in the Yagnas. All the offerings made in our name – *indraaya svaaha, varunaaya svaaha etc* – were taken by Ravana. Now, we will get our de as before, by Your kripa.”

Pitara uchuh

Hatoadya tvayaa dushtadaityo mahaatman gayaadau narairdattapindaadikaannah,

balaadatti hatvaa griheetvaa samastaanidaaneem punarlabdhasattvaa bhavaamah. 15. 66

Yakshaa uchuh

Sadaa vishtikarmanyane`naabhiyukttaa vahaamo dashaasyam balahuhkhayukttaah,

duraatmaa hato raavano raaghave`sha tvayaa te` vayam dukhajaataadvimukttaah. 15. 67

The Pitars said, “Ravana would forcibly take away the offerings our descendants made for us, Maharaj! It is good You killed him!”

The Yakshas said, “This wicked Ravana made us work for him for free! He made us carry his palanquin, but never paid us. You did a very good thing by maling us free of the dukha of serving him.”

Gandharva uchuh

Vayam sangeetanipunaa gaayantaste` kathaamritam,

aanandaamritasandohayukttaah poornaah sthitaah puraa. 15. 68

Pashchaaduraatmanaa raama raavanonaabhividrutaah,

tame`va gaayamaanaashcha tadaaraadhanatatparaah. 15. 69

Sthitaastvayaa paritraataa hatoayam dushtaraakshasah,

e`vam mahoragaah siddhaah kinnaraa marutatastathaa. 15. 70

Vasavo munayo gaavo guhyakaashcha patatrinah,

saprajaapatayashchaite` tathaa chaapsarasaam ganaah. 15. 71

Sarve` raamam samaasaadya drishtvaa ne`tramahotsavam,

stutvaa prithak prithak sarve` raaghave`naabhivanditaah. 15. 72

The Gandharvas said, “we are expert in music and dance. We used to sing Your katha, and remained immersed in the amrita of anand. Ravana forced us to give this up. You did a very good thing by killing him!”

This is how all the different beings – like the Maharag, Siddha, Marudgana, Vasu, Muni, cows, birds, Guhyakas, Prajapatis and Apsaras came turn by turn and did pranam to Ramachandra. They presented gifts, and saw His Paramananda swarup, and did His stuti.

Yayuh svam svam padam sarve` brahmarudraadayastathaa,

prashansanto mudaa raamam gaayantastasya che`shtitam. 15. 73

Vyaayantastvabhishe`kaardram seetaalakshmanasanyutam,

simhaasanastham raaje`ndram yayuh sarve` Hridi sthitam. 15 74

Khe` vaadye`shu dhvanatsu pramuditahride`vairvrindaih stuvadbhirvarshadbhih pushpavrishti divi muninikaraireedyamaanah samantaat,

raamah shyaamah prasannasmitaruchiramukhah sooryakotiprakaashah seetaasaumitrivaataatmajamuniharibhih se`vyamaano vibhaati. 15. 75.

Then they took leave of Rama and went back to their respective realms. Brahma, Rudra and the other Devtas would praise Rama, sing of His leelas, and meditate on His form as He sat with Sita on the Rajsimhasan, while His Rajyabhishek was being done. They established this image of Shri Sita-Rama in their hriday.'

Seated on the Rajsimhasan are Bhagwan Shri Sita-Rama. Musical instruments are being played in the akash. The Devtas, filled with anand, are doing Bhagwan's stuti. Blue-hued Ramachandra is smiling. His beautiful lotus-like face is glowing. Sitaji is sitting on one side and Lakshman on the other side of Ramachandra. Hanumanji is on the third side and Vasisthaji on the fourth side of Shri Rama. The vanars are gathered before them.

We are doing the darshan of this Ramachandra!

The Sixteenth Sarga

Bidding farewell to the vanars; praise of this granth.

Shreemahaade`va ivaacha

Raame`abhishiktte` raaje`ndre` sarvalokasukhaavahe`,

vasudhaa sasyasampanna falavanto maheeruhaah. 16. 1

Gandhaheenaani pushpaani gandhavanti chakaashire`,

sahasrashatamashvaanaam dhe`nunaam cha gavaam tathaa. 16. 2

Dadau shatavrishaanpoorvam dvije`bhyo raghunandanah,

trinshatkoti suvarnasya braahmane`bhyo dadau punah. 16. 3

Vastraabharanaratnaani braahmane`bhyo mudaa tathaa,

sooryakaantisamaprakhyaam sarvaratnamayeem srajam. 16. 4

Sugreevaaya dadau preetyaa raaghavo bhakttavatsalah,

angadaaya dadau divye` hyangade` raghunandanah. 16. 5

Chandrakotiprateekaasham maniratnavibhooshitam,

seetaayai pradadau haram preetyaa raghukulottamah. 16. 6

'The whole world was immersed in sukha on the joyful occasion of Ramachandra's Rajyabhishek. Grain began to grow on the ground and fruit on trees. Fragrance came back to the prithivi. Bhagwan Shri Rama did daan.'

The fruit of wealth is that it is used for meeting our needs and the needs of others. If wealth remains unused, hoarded, and wasted, it loses its utility. If no daan is given, and no study of our Veda-Sastras is undertaken, rituals like Yagna-Yaag will no longer be done. When Brahmins see that people have no inclination to support these activitites, it becomes the duty of the Raja to ensure a livelihood for Brahmins, so that they, too, can be sukhi.

‘Brahmins were given daan, horses and young cows who had just given birth to their first calves. They were also given hundreds of oxen. Three billion gold coins were distributed in daan.

Bhagwan Ramachandra gave Sugriva costly garments and beautiful ornaments. Bhagwan is bhakta-vatsal; He loves His bhaktas like a mother loves her children. He gave Angad an *angada* – a gorgeous arm-band, and then He placed a long necklace of gold lovingly on Sitaji’s neck.

Avamuchyaatmanah kanthaaddhram janakanandinee,

avaikshata hareensarvaan bhartaaram cha muhurmuhuh. 16. 7

Raamastaamaaha vaide`heemingitagno vilokayan,

vaide`hi yasya tushtaasi de`hi tasmai varaanane`. 16. 8

Hanoomate` dadau haaram pashyato raaghavasya cha,

te`na hare`na shushubhe` maarutirgaurave`na cha. 16. 9

Raamoapi maarutim drishtvaa kritaanjalimupasthitam,

bhaktyaa paramayaa tushta idam vachanamabraveet. 16. 10

Janakanandini Sitaji took off the necklace and began to look around. Bhagwan Shri Ramachandra is quick to understand people’s thoughts. He said, “Vaidehi, give the haar to whoever you are especially pleased with.” Sitaji called Hanumanji and before everyone present she gave the golden necklace to him. For Hanumanji it was his Mataji’s prasad! He put it on.’

The tale of Hanumanji breaking the beads to see if Rama-naam was written inside is not given here.

‘Bhagwan Ramachandra was very happy with Sitaji’s choice. He said:

Hanoomanste` prasannoasmi varam varaya kaankshitam,

daasyaami de`vairapi yaddurlabham bhuvanatraye`. 16. 11

Hanumaanapi tam praaha natvaa raamam prahrishtadheeh,

tvannaama smarato raama na tripyati mano mama. 16. 12

Atastvannaama satatam smaran sthaasyaami bhootale`,

yaavatsthaasyati te` naama loke ` taavatkale`varam. 16. 13

Mama tishthatu raaje`ndra varoayam me`abhikaankshitah,

raamastathe`ti tam praaha mukttastishtha yathaasukham. 16. 14

Kalpaante` mama saayujyam praapsyase` naatra sanshayah,

tamaaha jaanakee preetaa yatra kutraapi maarute`. 16. 15

'Hanuman! I am very pleased with you. Ask for any vara – I can give you that, which is difficult for even Devtas to get."

Hanumanji did namaskara. He said, "Maharaj! I ask for only one thing – *tvanaama smarato raama na tushyati mano mama* – I should go on doing smaran of Your name, Rama! Rama! Rama! But my mana should never get tired of taking Your name! I will live as long as Your name is taken on this earth."'

Tvannaama smarato raama na tripyati mano mama,

atastvannaama satatam smaran sthaasyaami bhootale`.

It is not that Hanumanji insisted on going with Rama. Bhagwan also wants His name to be taken eternally, because if people stop taking Rama-naam, Hanumanji will not stay alive. Bhagwan can never want that Hanumanji doesn't live!

'Rama said, "it will be as you say. Become jeevan-mukta and live with anand! When this kalpa ends you will get My sayujya and you will always be with Me. There is no doubt about this!"

Janakiji was extremely pleased to hear this. She told Hanumanji, "Hanuman, wherever you are, bhoga will come to you at my aagna."

Sthitam tvaamanuyaasyanti bhogaah sarve` mamaagnayaa,

ityuktto maarutistaabhyaameeshvaraabhyaam prahrishtadheeh. 16. 16

Aanandaashrupareetaaksho bhooyo bhooyah pranamya tau,

krichchhraadyayau tapastaptum himavantam mahaamatih. 16. 17

Tato guham samaasaadya raamah praanjalimabraveet,

sakhe` gachchha puram ramyam shringave`ramanuttamam. 16. 18

Maame`va chintayannityam bhunkshva bhogaannijaarjitaan,

ante` mamaiva saaroopyam praapsyase` tvam na sanshayah. 16. 19

Ityuktvaa pradadau tasmai divyaanyaabharanaani cha,

raajyam cha vipulam dattvaa vignaanam cha dadau vibhuh. 16. 20

Thus, both Sita and Rama gave varadaans to Hanumanji. Tears poured from Hanumanji's eyes. He did pranam again and again. Then he went off to the Himalaya to do tapasya.'

In some books it is written that Hanumanji stayed on at Ayodhya with Rama, and at the end Rama made him the Raja of Ayodhya. Some say that Rama's sons – Luv and Kush – were crowned on the throne of Ayodhya.

'After that, Ramachandra walked up to Guha. Guha stood up with his hands folded respectfully. Rama told him, "Mitra! Go back to Shringaverpur now. Do My chintan and enjoy the bhoga given by your prarabdha. Ultimately, you will get My saroopya – your form will become just like Mine. There is no doubt about this." Ramachandra presented Guha with beautiful ornaments and extended his kingdom. He also gave vignan to Guha.

Raame`naalingato hrishto yayau svabhavanam guhah,

ye` chaanye` vaanaraah shre`shthaa ayodhyaam amupaagataah. 16. 21

Amoolyaabhaaranairvastraih poojayaamaasa raaghavah,

sugreevapramukhaah sarve` vaanaraah savibheeshanaah. 16. 22

Yathaarha poojitaaste`na raame`na paramaatmanaa,

prahrishtamanasah sarve` jagmure`va yathaagatam. 16. 23

Sugreevapramukhaah sarve` kishkindhaam prayayurmudaa,

vibheeshanastu sampraapya raajyam nihritakantakam. 16. 24

Raame`na poojitah preetyaa yayau lankaamaninditah,

raaghavo raajyamakhilam shashaasaakhilavatsalah. 16. 25

Shri Guhaji went to Shringaverpur in a state of paramanand! Bhagwan Shri Ramachandra had embraced him! Similarly, Sugrivaji and the other vanars were also honoured by Rama. They all left in a state of supreme anand, fully content with the prema and appreciation they had received from Ramachandra.

Rama started to rule His Rajya with a deep vatsalya for His praja.

Anichchhannapi raame`na yauvaraajye`abhishe`chitah,

lakshmanah parayaa bhaktyaa raamase`vaaparoabhavat. 16. 26

Raamastu paramaatmaapi karmaadhyakshoapi nirmalah,

kartritvaaviheenoapi nirvikaaroapi sarvadaa. 16. 27

Svaanande`naapi tushtah san lokaanaamupade`shakrit,

ashvame`dhaadiyagnaishcha sarvairvipuladakshinaih. 16. 28

Ayajatparamaanando maanusham vapuraashritah,

na paryade`vanvidhavaa na cha vyaalakritam bhayam. 16. 29

Na vyaadhijam bhayam chaaseedraame` raajyam prashaasati,

loke` dasyubhayam naaseedanartho naasti kahchana. 16. 30

Neither Bharat nor Shatrughna gave their consent for being made the Yuvaraj. Neither did Lakshman, but he gave in to Ramachandra's

insistence. Thus, Rama became the Raja and Lakshman the Yuvaraj of Ayodhya. Lakshman did Rama's seva with great bhakti.'

Rama is the Paramatma, and the Swami of all the karmas done in the whole world, but there is no karatapana in Him. He has no sutble ego of being the karta of any karma. If anybody wonders how a Gnani can stay as an akarta-abhokta after getting Gnan, the example of Rama is before them, because Rama was, Himself, nitya, siddha and a Gnani.

'In spite of being free of the subtle ego of being the karta and bhokta, nirvikar and content in His Atma-anand, Rama did great Yagnas. This was done to give an upadesh to His praja. He gave lavish dakshina to the Brahmins and vidvans. No woman became a widow during Rama's reign; why should women weep? There was no fear of illness or death by snake bite during the time when Ramachandra ruled Ayodhya.When there is no wickedness there is no fear, no thieves, no dacoits, and no misfortune.

Vriddhe`su satsu baalaanaam naaseenmrityubhayam tathaa,

raamapoojaaparaah sarve` sarve` raaghavachintakaah. 16. 31

Vavarshurjaladaastoayam yathaakaalam yathaaruhi,

prajaah svadharmanirataa varnaashramagunaanvitaah. 16. 32

Aurasaaniva raamoapi jugopa pitrivatprajaah,

sarvalakshanasanyukttah sarvadharmaparaayanah. 16. 33

Dashavarshasahasraani raamo raajyamupaasta sah. 16. 34

During the period of Rama-Rajya there was no case of a young person dying while the older family members lived. Everybody did Rama's puja, and did His chintan. The praja protected Dharma, and followed the Varna-Ashram systems. Ramachandra looked after His praja the way a father looks after the welfare of his children. Rama had all the auspicious and noble lakshans. He was always inclined to Dharma. A Tattvagna never creates a hitch in good governance.'

'Anyaanshcha niyamaan gnaani' – this is given in several places in the Bhagwat. The meaning is: a Gnani follows all the social rules – all the niyam-maryada – as though playing a game.

Some books say that Ramachandra ruled for ten thousand years, some say He ruled for twelve thousand, some say His rule was thirteen thousand years. At the beginning of the Valmiki Ramayana it is written that He ruled Aydhya for eleven thousand years.

Dasha sahastrrani dasha varshashataani cha,

raamo raajyamupaasitvaa brhmalokam prayaasyati.

According to the Shrimad Bhagwat, Ramachandra ruled Ayodhya for twelve or thirteen thousand years. Some people believe that Ramachandra stayed on this prithivi for as long as it pleased Him to stay.

Ramachandra was given the aayu of Dashrathji, who died before his ordained time. The remaining years of Dashrath's life came to Rama as an inheritance, and Rama accepted it, as a favour to Dashrathji. Ramachandra felt that it was not appropriate for Him to stay with Sitaji during Dashrathji's years, and that is why He sent her to Valmiki's Ashram. This is what the Ramayanis say.

Idam rahasyam dhanadhaanyariddhimaddeerghaayuraarogyakaram supunyadam,

pavitramaadhyaatmikasangnitam puraa raamaayanam bhaashitamaadishambhunaa. 16. 35

Shrinoti bhaktyaa manujah samaahito bhaktyaa pathe`dvaa paritushtamaanasah,

sarva samaapnoti manogataashisho vimuchyate` paatakakotibhih kshanaat. 16. 36

Raamaabhishe`kam prayatah shrinoti yo dhanaabhilaashee labhate` mahaddhanam,

putraabhilaashee sutamaaryasammatam praapnoti raamaayanamaaditah pathan. 16. 37

Shrinoti yoadhyaatmikaraamasamhitaam praapnoti raajaa bhuvamriddhasampadam,

shatroonvijityaaribhirapragharshito vyape`tadukho vijayee bhave`nnripah. 16. 38

Striyoapi shrinvantyadhiraamasamhitaam bhavanti taa jeevisutaashcha poojitaah,

vandhyaapi putram labhate` suroopinam kathaamimaam bhakttiyutaa shrinoti yaa. 16. 39

Shraddhaanvito yah shrunuyaatpathe`nnaro vijitya kopam cha tathaa vimatsarah,

durgaani sarvaani vijitya nirbhayo bhave`tsukhee raaghavabhakttisanyutah. 16. 40

Ramachandra's charit is a rahasya; a mystic secret that is kept hidden. It gives wealth and growth. Doing its shravan gives a manushya a long life, good health, and punya. It is called the 'Adhyatma Ramayana'. It is supremely pavitra. It is described by Bhagwan Shambhu, himself. Any person who does its shravan or paatha with bhakti experiences happiness, and becomes free of paapa.

If a person is troubled with worldly longings he should do the paatha of the 'Adhyatma Ramayana.' By doing its shravan, a person who desires wealth gets wealth. A person who wants a son gets a son who has all the virtues. A person who does its shravan gets land that enriches him, he gains victory over his enemies, and his dukha is removed. A lady who listens to it gets a son even if she is barren; all her children are long-lived. A person who does its paatha with shraddha becomes free of anger or envy during the period of the paatha. He feels no jealousy for those who are more successful, and is able to overcome all difficulties. He becomes free of fear, and becomes sukhi. All the Devtas are pleased with him. He gets all the different kinds of riches.

Suraah samastaa api yaanti tushtataam vipraah samastaa apayaanti shrinvataam,

adhyaatmaraamaayanamaadito nrinaam bhavanti sarvaa api sampadah paraah. 16. 41

Rajasvalaa vaa yadi raamatatparaa shrinoti raamaayaname`tadaaditah,

putram prasoote` rishabham chiraayursham pativrata lokasupoojitaa bhave`t. 16. 42

Poojayitvaa tu ye` bhaktyaa namaskurvanti nityashah,

sarvaih paapairvinirmukttaa vishnoryaanti param padam. 16. 43

Adhyatmaraamacharitam kritstram shrinvanti bhakttitah,

pathanti vaa svayam vaktraatte`shaam raamah praseedati. 16. 44

Even a woman having her monthly menstruation gets an excellent, long-lived son if she does shravan of the 'Adhyatma Ramayana'. She gets respected for being a pati-vrata. Those who do namaskara to her with bhakti become free of paapa. This charit is an adhyatma charit; it is a metaphysical narration. Doing shravan or paath of this granth pleases Rama greatly.

Raama e`va param brahma tasminstushte`akhilaatmani,

dharmaarthakaamamokshanaam yadyadichchhati tadbhave`t. 16. 45

Shrotavyam niyame`naitadraamaayanamakhanditam,

aayushyamaarogyakaram kalpakotyaghanaashanam. 16. 46

De`vaashcha sarve` tushyanti grahaah sarve` maharshayah,

raamaayanasya shravane` tripyanti pitarastathaa. 16. 47

Adhyaatmaraamaayaname`tadadbhutam vairaagyavignaanayutam puraatanam,

pathanti shrinvanti likhanti ye` naraaste`shaam bhave`asminna punarbhavo bhave`t. 16. 48

Aalodyaakhilave`daraashimasakridyattaarakam brahma tadraamo vishnurahasyamoortiriti yo vignaaya bhoota`shvarah,

udghrityaakhilasaarasangrahamidam sankshe`patah prasfutam shreeeraamasya nigoodhatattvamakhilam praaha priyaayai bhavah. 16. 49

Shri Rama is the sakshat Paramatma and He is also everybody's Atma. Of the four Purusharthas – Dharma, Artha, Kama and Moksha – none are difficult to get if He is pleased.

Actually, only two Purusharthas are mainly desired – one is Kama, and the other is Moksha. A manushya wants to fulfil his desires in this loka and in Paraloka.

If he has vairagya, he desires Mukti.

Artha is needed for desires to be fulfilled. The purpose of Artha is to fulfil the Kama Purushartha, or the shuddhi of the antahkarana, which is achieved by doing Dharma-anushthanas.

This Ramacharita is such that you can get Moksha if you want Moksha, and bhoga if you want bhoga.

And, if you need Dharma and Artha in order to fulfil your desires for Kama and Moksha, you can get them also, from this grantha! Your antahkarana will become shuddha and Bhagwan will be pleased, and you can even get Moksha!

Therefore, you should do shravan of the Ramayana as part of your daily routine. You will have a long and healthy life, and your paapa, accumulated over many eons, will be destroyed. The Devtas will be pleased, and the planets will all become favourable. All the Maharshis will be filled with anand. Doing shravan of the Ramayana also satisfies the Pitris.

This 'Adhyatma Ramayana' is a wonderful Ramayana! It is filled with ancient vignan and vairagya. Those who do its shravan, or paatha, or write about it, are no longer subject to rebirth. They become Mukta!

After churning up all the Veda-Shastras, the Tarak Mantra that carries us over the sea of this sansara – is 'Rama'. It is the mystic murti of Vishnu. Bhagwan Shankar recognized this, and narrated it succinctly

to Shri Gauriji, who is his other half. He has made it clear that Shri Rama is the secret Tattva. So, we should read it every day.

Samaaptamidam yuddhakaandam.

The Yuddha Kanda is concluded.

Glossary

A - a prefix denoting not, like agnan means not having Gnan

Aagam – a sacred text; Veda

Aagna – *aagna* – command

Aanaav-mala – the most subtle impurity

Aayu – life span

Abhas – *aabhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhay-daan – the daan of making a person free of fear

Abhichar – malicious black magic

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive`sha* – ignorance leading to fear of death

Abhinna – not separate

Abhishek - *abhishe`ka* – the crowning ceremony

Achaman – *aachamana* – offering water to rinse the mouth

Achit - lacking consciousness

Achyut – one who never slips from his position, Bhagwan

Adbhut – marvelous, wonderful

Adesh – *aade`sha* – a command

Adhar – *aadhaara* – the base, support

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam – difficult

Agar – incense stick

Agnan – *agnaana* – lack of Gnan

Agnat – *agnaata* – unknown

Agni - fire

Agnihotra – daily fire worship

Agni-kund – the receptacle of the sacred fire

Agochar – beyond the scope of sensory perceptions

Agraha – *aagraha* – insistence

Aham – the 'I'

Ahankara – *ahankaara* – the subtle pride of individuality

Ahlad – *aahlaada* – delight

Aishwarya – grandeur like the Ishwara's

Ajanma – *ajanmaa* – unborn; not subject to birth or death

Ajar - not subject to decay and old age

Ajay – unconquerable

Akara – *aakaara* – form, shape

Akash – *aakaasha* – the sky, space

Akhil – entire, the whole

Akhyan – *aakhyaana* – narration

Aklishta – without causing suffering

Akshara – the permanent, a letter of the alphabet

Akshat – uncooked rice grains

Amara - undying

Amarkosha – Sanskrit dictionary

Amavasya – *amaavasyaa* – the night of no-moon

Amit – without limit

Amogha - unfailing

Amrita – the elixir that bestows immortality

Amritva - the quality of being amrita

Anadi - *anaadi* - without a beginning

Anand – *aananda* - happiness, bliss, enjoyment

Anandamaya – the sheath that is filled with pure bliss

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Anatma – *anaatmaa* – that, which is not the Atma

Anav –*aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anil – the Devta of the wind

Anirvachaniya – that which cannot be defined as the sat or the asat

Anitya – transient

Annamaya - the sheath of food, the gross shareer

Ansha – a part

Anta – the end

Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara

Antaratma - *antaraatmaa* – the Atma within

Antarmukha – the mind turned within

Antarmukha – turned within, introspective

Antaryami – *antaryaamee* – the one who dwells within and knows what is in the heart

Antyeshti – *antye`sthee* – last rites

Anubhav – experience

Anubhuti – an experience

Anugrah – compassion, a favorAnumuksha – desire for MOksha

Anuman – *anumaana* – inference

Anuraga – *anuraaga* – affection, love, attachment

Anushthana – *anushthana* – a ritual done for achieving a specific purpose

Anvay – connected, follower

Aparadh – *aparaadha* - an offence,

Aparadhi – *aparaadhee* – guilty of a grave offence

Aparinami – *aparinaamee* – without having any result or conclusion

Aparoksha – experienced directly, known through the senses

Apashabda – bad language

Apavad – *apavaada* – an exception; a negation

Apoorva – a latent fruit

Aprameya – *aprame`ya* - immeasurable

Aprapta – *apraapta* – not obtained

Apsara – *apsaraa* – a celestial nymph

Aradhana - *aaraadhanaa* - worship

Archanam – worshipping

Arghya – offering water for washing hands

Arundhati – the wife of Guru Vasishtha

Asadgraahya – grasping that, which is not Satya

Asakti - *aasakti* - attachment, weakness for someone or something

Asana - *aasana* - a Yogic posture, a mat to sit on

Asanga – unattached

Asantosh - dissatisfaction

Ashanti - *ashaanti* - absence of peace

Ashirvad – *aashirvaada* – blessing

Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas

Ashraya – *aashraya* - shelter, refuge, protector

Ashubha – inauspicious

Ashuddha – impure

Ashwini Kumars – twin brothers, doctors of the Devtas

Asmita – *asmitaa* – ego, sense of being the karta

Astha – *aasthaa* – belief, faith

Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss

Astik – *aastika* – one who believes in the Ishwara

Astra – a weapon that is thrown, like a spear

Astra – a weapon that is thrown, like an arrow or spear

Asura - a race of demons

Atithi – guest

Atmahatya – *aatmahatyaa* – to kill yourself; commit suicide

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Aushadhi - *aushadhee* – medicinal plant

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avahan – to invite; invoke

Avaran – *aavarana* – a curtain of avidya that hides the Satya

Avastha – *avasthaa* – state, condition

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing yourself to be the shareer and the world to be real

Avirbhava – *aavirbhaava* – manifesting

Avivek – *avive`ka* – absence of vivek

Avyakta – not manifest

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baadha-samaan-adhikaran – where the adhikaran (base) is equal, but one is negated

Baan – an arrow

Baddha – tied, bound

Bahirmukha – turned towards the external world

Bala – strength

Bandhan – bondage, fetters, to be bound

Barat – *baaraata* – the wedding procession of the bridegroom

Beej – seed

Beta – *be`taa* - child, son

Beti – *be`tee* - daughter

Bhaga – excellence in auspicious qualities

Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan

Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan

Bhagavattaa – being Bhagwan

Bhajan – loving meditation of Bhagwan

Bhakta-vatsal – the Ishwara who has motherly love for His bhaktas

Bhakti – loving devotion

Bharya –*bhaaryaa* – wife

Bhava – *bhaava* – feeling, existing

Bhavana – *bhaavanaa* – feeling

Bhava-sagar - *bhava-saagara* – the sea of this life

Bhiksha - *bhikshaa* - begged food

Bhoga - pleasant and unpleasant experiences, indulging in sense objects

Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience

Bhoo – to become

Bhram – *bhrama* – false understanding, deluded thinking

Bhranti - *bhraanti* – false understanding

Bhudevi – *bhoode`vee* – the goddess earth, Prithivi

Bhupati – *bhoopati* – owner of land

Bhuvan – cosmological region; the world

Bimba – object

Brahma – *brahmaa* – the Creator of this world

Brahmaghati – *brahmaghaatee* – a person who kills a Brahmin

Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman

Brahmanda – the Cosmos

Bua - father's sister

Buddha – enlightened; Mukta – liberated from rebirth

Buddhi – the intellect, the thinking mind

Buddhimaan – a wise person

Chachaji – *chaachaajee* – father's brother, uncle

Chakra – Bhagwan's discus

Chamatkara – *chamatkara* – miracle

Chandakodanda – a strong dhanush

Chandan – sandalwood, sandalwood paste

Chandi – the fearsome form of Durga

Chandrama – *chandramaa* – the moon

Chanvar – ceremonial fly-whisk

Charan – a kind of demi-god

Charan – feet

Charan-kamal – lotus-like feet

Charanodak – the water with which a revered person's feet have been washed

Charan-raja – dust of the feet

Charitra – lifestyle and behavior

Charitravan - *charitravaana* - having a noble character

Chatai – a straw mat

Chavar – a fly-whisk

Chetana – *che`tana* – sentient, having consciousness

Chhatra – ceremonial umbrella

Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness

Chidakash – *chidaakaasha* – the reflection of consciousness in the individual

Chidatma – chidaatmaa – the Atma that is consciousness

Chinmaya - filled with consciousness

Chinta – *chintaa* – worry; anxiety

Chintamani - *chintaamani* - wish-fulfilling stone

Chintan - giving serious thought

Chita – *chitaa* – the funeral pyre

Chitta - state of mind

Daan – charity

Daanveer – a great giver of charity

Daitya - a type of demon, sons of Diti

Daivi Sampatti – the wealth of divine qualities

Dakshina –*dakshinaa* – a monetary gift given to a Brahmin

Damaroo – a small double sided drum

Dambha – pretense, ostentation

Danda-kamandalu – the staff and bowl carried by a Monk

Danda-kasrat - pushups

Darshan – the sight of a revered person, a school of philosophy

Darshan Shastra – *darshan-shastra* - philosophical system

Dasa – *daasa* – servant

Dashkandhar – ten-headed, Ravana

Dasi – *daasee* – a lady servant

Dasyam - *daasyama* - serving

Daya – *dayaa* – compassion; mercy

Dayaveer – *dayaaveera* – a very compassionate person

Deha – *de`ha* – the body

Dehadhyasa – *de`haadhyaasa* – identifiactino with the body

Desha – *de`sha* - place, country

Devesha – *de`ve`sha* – the Ishwara of the Devtas

Devi – *de`vee* – a goddess, Parwati

Devta - *de`vtaa* - divine power

Dhaam - a holy place

Dhairya – steadfastness, courage

Dhanush – a bow for archery

Dhanya – blessed

Dharamshala – *dharamshaalaa* – charitable guesthouse

Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind

Dharati – the earth, the ground

Dharma – the right behavior for the individual

Dharmatma – *dharmaatmaa* – one who adheres to Dharma

Dharta – *dharataa* – one who supports

Dhata – *dhaataa* – the one who feeds

Dhatu – *dhaatu* - a primary substance

Dheya - *dhe`ya* - the object of meditation

Dhvaja – *dhvajaa* – flag, pennant

Dhyana - *dhyaana* - meditation

Diksha – *deekshaa* – formal initiation into a mantra

Divya - pertaining to the divine

Doot – emissary

Doota – messenger; emissary

Dosha – an offence, a fault

Drashta – *drashtaa* – the Atma that sees everything objectively

Dravya – substance, liquid

Drig-swarup – the form of vision

Drishta – seen, viewed

Drishti – vision, viewpoint

Drishti-paat – transferring power by a look

Dukha – sorrow, suffering.

Dukhakar – *dukhaakaara* – the form of dukha

Dunia – the world

Durachari – *duraachaaree* – having bad habits

Duracharini - *duraachaarinee* - an immoral woman

Duragraha – *duraagraha* – a wrong insistence

Duratma – *duraatmaa* – a bad-hearted person

Durbhava - *durbhaava* - ill-will, hatred

Durguna - bad qualities, faults

Durvachan - abuses

Dushit – filled with faults

Dushkarma - bad deeds

Dushman – an enemy

Dushman – enemy

Eka – *e`ka* – one

Ekadashi – *e`kaadashee* – the eleventh date of the lunar calendar

Ekadashi vrat – *e`kaadashee vrata* – fasting on the eleventh day of the lunar calendar

Ekagra - *e`kaagra* - fully focused

Ekagrata – *e`kaagrataa* – single pointed focus

Ekarasa- *e`karasa* – always the same

Eshana – *e`shanaa* – desire for the things we don't have

Gada - *gadaa* - mace

Gali-galauch – *gaali-galaucha* – using abusive language

Ganapatya - *gaanapatya* – worshippers of Ganesh

Gandha - smell, fragrance

Gandharva – a celestial musician

Gandharva – a kind of demi-god

Gandharva-vivah – a love marriage without the proper rituals

Ganga-snan – having a bath in the Gangaji

Garuda – the giant eagle on whom Bhagwan Vishnu travels

Gati – movement, Swarga for a jeevatma after death

Gauri – Parwati

Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot

Ghee – rarified butter

Giriraj – king among mountains

Girish – Shiva

Gnanendriya – *gnaane`ndriya* – the five sense organs

Gnata – *gnaataa* – the one who knows

Gnatritva – having Gnan

Gneya – *gne`ya* – that which is to be known

Gobar – cow dung

Go-daan – gifting a cow

Graha – a planet

Graha – *graaha* – a crocodile

Graheeta – one who takes, absorbs

Grantha – book

Griddha – vulture

Grihastha Ashram - *grihastha aashrama* - the stage of a married householder

Gufa – *gufaa* – cave

Guhyak – a class of demi-gods

Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes

Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness

Hansa – a swan, a symbol of vivek

Harin – a deer

Harsh – happiness

Hatya – *hatyaa* - killing

Havishya – offering made in a Yagna

Heere – *heere`* - diamonds

Hetugraha – *he`tugraha* – cause

Himsa – *himsa* – violence

Hita – benefit, welfare

Homa - offering oblations in the sacred fire

Hriday – the seat of emotion

Ichha - *ichhaa* – wish

Idam – this

Indrajit – another name of Meghnad, because he had conquered Indra

Ishta – chosen form of worship

Ishwara – the Brahman with attributes

Ishwaratva – having the qualities of the Ishwara

Itihasa - *itihaasa* - history

Jaati – community, group

Jagadamba - *jagadambaa* - the Mother of Creation

Jagat – the world

Jagatjanani - the Primordial Mother

Jagatpati – the Master of the world

Jagrit – *jaagrita* – the waking state

Jai – victory

Jai ho – Victory to you

Jala - water

Jalashay – *jalaashaya* – a body of water

Janakanandini – Janak's daughter

Janakinath – the husband of Janaki

Janakpur – the city of Raja Janak

Janamashtami - *janamaashtami* - the birthday of Krishna

Janardana – *janaardana* - Bhagwan Vishnu

Janeu - the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jati – *jaati* – group of caste or specie

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Jeevatva – having the qualities of a jeeva

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time, death

Kaala-roop – the form of death

Kalaa – art, skill

Kalash – a round-bottomed vessel for water

Kali – *kaalee* – Parvati's fearsome form

Kali Yuga – the age of Kali

Kalmash – impurity

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha – the wish-fulfilling tree

Kalpit – imagined

Kalyan – *kalyaana* – spiritual good fortune

Kalyani – *kalyaanee* - an auspicious lady

Kamadev – *kaamade`va* – the handsom Devta of romantic love

Kamadeva - *kaamade`va* – the Devta of lust

Kama-dhenu - *kaama-dhe`nu* - wish-fulfilling cow

Kamalnayan - one whose eyes are like a lotus flower

Kamana - *kaamanaa* - desire

Kamandalu – a vessel carried by Sadhus

Kamaroopi – *kaamaroopee* – the form of Kama

Kanan – *kaanana* – a garden

Kandarpa-vivah – the same as Gandharva-vivah

Kapati – deceitful

Kapi – a monkey

Kapishwara – *kapeeshvara* – King of the monkeys

Kapoor – alum

Karana – *karana* – cause

Karana shareer – *kaarana shareera* - the causal body

Karma – action, deed, a ritual

Karma-bhoomi – *karmabhoomee* – a place where Karma-Kand is done, or some other major action

Karma-Kaand - Vedic rituals

Karmendriya – *karme`ndriya* – the five organs of action

Karta – *kartaa* - the doer of an action

Kartavya - duty, that which should be done

Karuna – *karuna* – compassion

Karya – *kaarya* – work, action, often the result of avidya

Kashi – Varanasi

Katha – *kathaa* – story, narration

Kavach – armor

Ketu – *ke`too* – a planet that causes an eclipse

Kinkar – a servant

Kinnar – musicians of the Devtas

Kirtan – singing Bhagwan's name and glories, usually in a group

Kirti – fame, glory

Klishta – causing suffering

Kootastha – immovable

Kopa-bhavan – the room of anger

Kosha - one of the five imaginary sheaths that cover the Atma

Kripa – *kripaa* – compassion; Grace; favor

Kripalu – *kripaalu* – compassionate

Krishi – related to the earth, farming

Kritaartha – successful

Kritakritya – one who has achieved everything

Kritakritya – successful, fulfilled

Kriya – *kriyaa* – action

Kshara – transient

Ksheerasagar – *ksheerasaagara* – the milky ocean on which Bhagwan Narayana takes repose on the Shesha Nag

Kshepak – *kshe`paka* – interpolation

Kuber – the Devta of money

Kula – family, descent

Kunda – the pit for the sacrificial fire

Kundal – dangling ear rings

Kusadhan - *kusaadhana* - wrong kind of sadhan

Kusanga – bad company

Kushal – deft

Kushal – well-being

Laangula - tail

Lakshan – characteristic, distinguishing feature

Laya – melting, merging into something else

Leela – *leelaa* – Bhagwan's play, frolic

Lobha - greed

Loka – this world

Lokapal – *lokapaala* – ruler

Lokeshana – *loke`shanaa* - the wish to impress people

Mada – intoxication

Madhuparka – mixture of honey

Madhurya - *maadhurya* - sweetness, appeal

Madhya – the middle

Magar – a crocodile

Mahamati – *mahaamati* – wise and intelligent

Mahamaya – *mahaamaayaa* – Bhagwan's power of illusion

Mahan - *mahaana* - great

Mahapurushas – *mahaapurushas* – enlightened people, great people

Mahashmashan – *mahaasmashaana* – the great crematorium

Mahat Tattva – the great element that is divided into the five elements

Mahatmya – *mahaatmya* – the importance of something

Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness

Mahavakya – *mahaavaakya* – the ultimate statement that 'You', the Atma, are the Brahman

Mahima – *mahimaa* – greatness, glory

Mahorag – a class of demi-gods

Majhab – a religion started by a Master

Mala – dirt, impurity

Mala – *maalaa* – garland, prayer beads

Malinta – *malinataa* – impurity

Mamata – *mamataa* – the feeling 'this is mine'.

Mana – the emotional mind

Manan – meditating on the shravan

Manas-puja – *maanasa-poojaa* – mental worship

Manduk – *maanduka* - a frog

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Martya-Loka – the mortal world

Maryada - *maryaadaa* - the boundary of what is right

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Matsarya - *maatsarya* – envy

Mayavi – *maayaavee* – an illusionist

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Meghanad – Ravan's son whose voice was like thunder

Mimansa – *mimaansaa* – investigation, exami**n**ing something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak's Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mriga – a deer

Mrityu - death

Muhurta – muhoorta – an auspicious period of time

Mukhya-samaan-adhikara – were the adhikara (base) is equal, but one predominates

Mukti – freedom from rebirth

Mukut – crown

Mumukshu – a person who desires Moksha

Munivar – highest amongst Munis

Murti – statue, idol, personification of some quality

Naam – name

Nabhi – *naabhee* – the naval

Naga – *naaga* – cobra; a mythological group whose upper body is human and bottom like a snake

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Nanaji – *naanaajee* – a respectful way of addressing the maternal grandfather

Nandanvan – the garden in Swarga

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik – *naastika* – atheist, one who does not believe in the Ishwara

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nidra – *nidraa* – sleep

Nimitta – instrumental factor

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Niranjan – without blemish

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirgunavada – *nirgunavaada* – the principle of the Brahman without attributes

Nirishwara – *nireeshvara* – having no Ishwara

Nirlipta – not smeared

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirvikalpa – without an alternative

Nirvikar – *nirvikaara* – without decay

Nisadhan - *nissaadhana* - having no sadhan

Nishad – *nishaada* – a hunter

Nishchal – stable; unmoving

Nishiddha - prohibited

Nishkamata - *nishkaamataa* - being free of selfish desires

Nishkapat – without guile or deceit

Nishpaapa – without sin

Nishtha - *nishthaa* - faith

Nitya - eternal, done daily

Nivedan – *nive`dana* – placing some point humbly

Nivritti-parayan – *nivritti-paaraayana* – inclined to retire from acitivities

Niyam - self-imposed rule

Nyaya - *nyaaya* - justice, what is fair and logical

Paadya – offering water for washing feet

Paapa-santaap – sin-suffering

Paatak – defilement due to the death of a close relative

Paatha – reciting passages from holy books

Pada – *paada* – feet

Pada – *pada* – status, post

Padartha – *padaartha* – substance

Padaseva - *paadase`vaa* - serving Bhagwan's feet

Padma - lotus flower

Paduka – *paadukaa* – shoes or slippers

Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash

Pancha klesha – *pancha kle`sha* – the five afflications: avidya, asmita, raaga, dvesha and abinivesh.

Pancha Kosha – the five imaginary sheaths that cover the Atma. The Annamaya Kosha, Pranamaya Kosha, Gnanmaya Kosha, Vignanmaya Kosha and Anandamaya Kosha.

Pantha – a religious Sect that worships Bhagwan in a particular form

Paraloka – realms after death, Swarga etc

Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaartha* – meaning, the greatest achievement, the Supreme

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – tradition handed down from one generation to the next

Param-premaspad – *param-pre`maaspada* – supremely lovable

Para-purusha – an unrelated man

Paratpara – *praatpara* – beyong the range of Prakriti

Pare – *pare`* - beyond, higher

Parichhina - separate, fragmented

Parichit – a known person

Parigraha – to hoard

Parikrama - *parikramaa* - to circumambulate as worship

Pariksha – *parkshaa* – test

Parinam – *parinaama* – the conclusion, the end

Paripoorna – absolutely full

Paroksha - unseen, like Swarga

Parshad - *paarshada* – an officer or emissary

Parvat – mountain

Pashchim – the west

Pashu – an animal

Pashubuddhi - the mentality of an animal

Pashutva - lowly tendencies

Pata – a piece of cloth

Patak – *paataka* – defilement

Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth

Patala – *paataala* – the Underworld

Pati – husband, Master

Patita – downfallen

Pativrata – *pativrata* – a totally dedicated wife

Patni – wife

Paurush – effort, human endeavor

Pavan – *paavana* – purifying

Pavan – *paavana* – purifying

Pavitra – pure according to the Shastras

Pavitrata – *pavitrataa* – purity according to the Shastras

Payas – *paayasa* – a sweet made of milk and rice

Peda – *pe`daa* – a sweet made of milk

Pikdaan - spittoon

Pinda – a ball of rice offered to a departed jeeva

Pinda-daan – an offering of food to a departed person

Pitambar - *pitaambara* - yellow stole

Pitara – ancestor

Pitri – the ancestors, forbears

Pooncha – tail

Poorna - complete, whole

Poornananda – complete bliss

Poorva – the east, earlier

Prabhu - Bhagwan

Pradhan – *pradhaana* – most important

Pradhan – *pradhaana* – the principal, the dominant

Pragna – praagnya – wise, the intellect

Pragna – *pragnaa* – intelligence and right thinking

Pragnanaghana – filled with pragna

Praja – *prajaa* – the people

Prajapati – *prajaapati* – A ruler

Prakar - *prakaara* - type

Prakash - *prakaasha* – light, effulgence

Prakhar – vast, sharp

Prakrit – *praakrita* – natural, pertaining to Prakriti

Prakriti – Nature

Prakritik – *praakritaka* – created by Prakriti

Pralay – Dissolution

Prama – *prama* – right thinking

Praman – *pramaana* – proof, the argument that establishes

Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth

Pranadata – *praanadaataa* – one who saves life

Pranam – *pranaama* – to bow down

Pranamaya - *praanamaya* - the sheath of the prana

Prana-pratishtha – *praana-pratishthaa* – invoking the divine Spirit in a murti

Pranav - the letter 'Om'

Pranayam - *praanaayaama* - Yogic breath control exercises

Prani – *praanee* – a living being

Prapanch - the interactive world

Prapanna – one who catches Bhagwan's feet in surrender

Prapatti - to take the protection of someone

Prapta – *praapta* – obtained

Prapti - *praapti* - to obtain

Prarthana – *praarthanaa* – prayer

Prarthee – *praarthee* – one who is saying the prayer

Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing

Prasanna – well pleased

Pratibimba – reflection; shadow

Pratibimbavadi – *pratibimbavaadi* – the principle of the reality of a pratibimba

Pratigna – *pratigna* – a vow; pledge

Pratyagatma – *pratyagaatmaa* – the Atma within

Pratyaksha - evident

Pravritti – activity

Pravritti-parayan – *pravritti-paraayana* – inclined to activity

Prayashchit – *praayashchitta* - atonement, penance

Preeti – love

Prema-lakshan bhakti – *pre`ma lakshana bhakti* – bhakti dominated by prema

Premi – *pre`mee* – one who loved

Prithivi - the earth

Priya – *priyaa* - loved one

Pujari – *pujaari* - a priest, one who does puja

Punarjanma – rebirth

Punyasheel – virtuous

Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Pyara - love

Raghunandan – Rama, son of the lineage of Raghu

Rahasya – the hidden truth

Rahu – *raahoo* – a planet that causes an eclipse

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajiv-lochan – *raajeeva-lochana* – lotus-eyed

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya –*raajya* - the Kingdom

Raksha - *rakshaa* - protection

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramayani – *raamaayanee* – a speaker who specializes on the Ramayana

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasik – sentimental bhaktas

Ratha – chariot

Rati – love, infatuation

Ratna – precious gem

Raudra-roop – the form of Rudra

Richa – *richaa* – sacred verse

Rishi-Muni - Sages, Mahatmas, Seers

Ritu – season

Ritvij – a priest who officiates at a ceremony

Roop – appearance, beauty, form

Rudra – Shankar Bhagwan's angry form

Rudra – Shankarji's angry form

Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan

Saar-Tattva – the quintessence

Sabha – *sabhaa* – an essembly, a Court

Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman

Sachiv – secretary

Sadbhava – *sadbhava* - goodwill, benevolence

Sadgati – good future like Swarga or Moksha

Sadguna – good qualities, virtues

Sadhak – *saadhaka* – a person who strives for spiritual progress

Sadhan –*saadhana* – method for spiritual progress

Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation

Sadhvi – *saadhavee* – a lady who has the virtues of a Sadhi

Sadhya – *saadhya* – the goal for which effort is made

Sadyo Mukti – instant Mukti

Saguna – the Ishwara with form and attributes

Sagunavada – *sagunavaada* – the principle of the Brahman with attributes

Sahukar – *saahukaara* – a banker, money-lender

Sajjan – a virtuous person

Sakara – *saakaara* – with form

Saket – *saake`ta* – Shri Rama's divine realm

Sakha – *sakhaa* - male friend

Sakhi – lady friend

Sakhya - friendship

Sakshat –*saakshaata* – incarnate

Sakshatkara – *saakshaatkaara* – direct personal experience

Sakshi - *saakshi* - witness, uninvolved observer

Samadhan- *samaadhaana* – when all doubts are resolved

Samadhi - a state of deep meditation

Samagam – *samaagama* – meeting, coming together

Samanya Gnan – *saamaanya gnaana* – common knowledge

Samarpan - offering up unconditionally

Samartha – capable

Samashti – the whole, the collective

Samhita – *samhitaa* – collection of Vedic hymns

Sampradaya – *sampradaaya* – a religious Sect started by a Master

Samput – packed between an opening and an ending

Samsiddhi – complete success

Samsmriti – recollection; memory

Samudra – the sea

Samyam – self-restraint

Samyoga – union, togetherness

Sanat Kumar - the four sons of Brahmaji who are always little boys

Sanatana – *sanaatana* – eternal, without a beginning or end

Sanchit – accumulated

Sangraha – accumulation, collection

Sankalpa – a firm resolve

Sankarshan – Krishna's elder brother, Balaram; coming together

Sanmatra - *sanmaatraa* - pure existence

Sansara – *sansaara* – the interactive world

Sansari – *sansaari* - a person involved in worldly values

Sanshay – doubt

Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition

Sant – a person totally dedicated to Bhagwan

Santapta – suffering

Santosh – satisfaction; contentment

Sanyoga – being together, circumstances

Saraswati – the goddess of learning, Brahmaji's daughter and consort

Sarathi – driver of the chariot

Sarga – creation, a new chapter

Saroopya – to obtain roop like Bhagwan's

Sarovar – lake

Sarva – everything, all

Sarvagna – all-knowing; omniscient

Sarvasva – all-in-all

Sarvatma – *sarvaatmaa* – the Atma of all

Sarveshwara – *sarve`shvara* – the Ishwara of all

Sat – pure existence

Satkara – *satkaara* – respectful welcome

Satkarma – good deeds

Satpurusha - worthy man

Satsang – to listen to spiritual talks with the desire to understand the purport

Satta – *sattaa* – existence, authority

Sattvaguna – the tendency that gives clarity of thought and lofty inclinations

Sattvik - of the Sattvaguna

Satya – the truth

Satyasangha – always attached to the Satya

Satya-sankalpa – one whose resolve always succeeds

Satyatva-buddhi – the belief that something is the Satya

Saubhagya – *saubhaagya* – good fortune

Saubhagyavati – *saubhaagyavati* – a woman who never becomes a widow

Saumya – mild like the moon

Saura-shakti – the shakti of the Surya

Saurya – worshippers of the Surya Bhagwan

Sauta – husband's other wife

Sayujya – *saayujya* – of like appearance

Sayujya – to obtain Communion with Bhagwan

Sena – *se`naa* - army

Seth – *se`tha* - a wealthy businessman

Setu – *se`tu* – a bridge

Sfurti – energy

Shaap – curse

Shabda – sound, word

Shaitan – the Devil

Shaiva – worshippers of Shiva

Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara

Shakti – power, strength

Shaligram – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan

Shama-dama – restraint of the mind- of the indriyas

Shankha – conch shell

Shapath – to swear by somebody, to take an oath

Sharan – refuge, protection

Sharanagata – *sharanaagata* – one who takes refuge

Shareer – the gross body

Shart – stipulation

Shasta – *shaastaa* – the ruler

Shastra – a weapon like a swordor battle-axe

Shastra – *shaastra* – the books on the rules of right living

Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.

Shatra – *shatra* – a weapon like a sword used in single combat

Shatru – an enemy

Shaurya – valor

Shava – corpse

Sheel – virtuous nature

Shiksha – *shikshaa* – teaching, education

Shila – *shilaa* – stone

Shishya - student, disciple

Shmashan – *shmashaana* – burial ground, cremation ground

Shobha – *shobhaa* - beauty

Shoka – sorrow; regret

Shoonya – nothing, a vacuum

Shraadha – ritual done after the death of a close relative

Shraddha - *shraddhaa* - faith

Shraddhalu – *shraddhaalu* – one who has faith

Shrauta Dharma – the Dharma given by the Shrutis

Shravan – listening with understanding to a spiritual discourse

Shri – auspicious

Shridevi – *shreede`vee* – Laxmiji

Shrota – *shrota* – one who listens and comprehends

Shubha – auspicious

Shuchita – *shuchitaa* – purity, pavitrata

Shuddha – pure

Shuddha chetan - *shuddha che`tana* - pure consciousness

Shuddha-vastu – the pristine object, Bhagwan

Siddha – a perfected jeevatma

Siddhanta – the principle

Siddhi – supernatural power, success in some endeavor

Sindur – *sindoor* – vermilion

Singhasan – *singhaasana* – throne

Smaran – to remember, to think of

Smarta – *smaarta* - pertaining to the Smritis

Smarta-Dharma – *smaarta-dharma* - the Dharma given in the Smritis

Smriti – memory, canons from the Vedas

Snan – bath

Sookshma – subtle

Soota – a driver of a chariot

Sootra – aphorism, short rule

Sootratma – *sootraatmaa* – the conscious energy of the subtle universe

Sparsha - touch

Spriha –*sprihaa* – wish to hold one to what we have, ambition

Srishti – creation

Sthana – *sthaana* – place

Sthitapragna – an enlightened person

Sthiti – state, condition

Sthoola– gross

Stotra – hymn of praise

Stree – a woman, wife

Stuti – eulogy

Sugam - easy

Sukha – complete contentment, feeling of complete satisfaction

Sukhakara – *sukhaakaara* – the form of sukha

Sukhi – fully contented

Sundar - beautiful

Sundari - a beautiful woman

Supari – *supaaree* – bettle-nut

Sushupti – the deep sleep state

Sutak-patak – *sutaka-paataka* – a period of ritual impurity after te birth or death of a close relative – spirit downfall

Svabhava – *svabhaava* – intrinsic nature

Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire

Svapna – the dream state

Svarna – gold

Svarnamayi – golden

Svatantra – independent, not influenced by any other

Swagat – *svaagata* – welcome

Swami –*svaami* – Master

Swarup – essence, true form

Taapa – suffering

Tadakara – *tadaakaara* – identifying with

Taijas – the subtle world

Tamas – filled with Tamoguna

Tamoguna – the lowly tendency that gibes sloth and deluded thinking

Tantra – technique for spiritual power

Tantrik - *taantrika* – one who practices Tantra

Tapa – severe asceticism

Tapasya - *tapasyaa* - severe asterism

Tarak mantra – a mantra that gives salvation

Tarkas – quiver

Tarpan – oblation offered for a departed one or Devta

Tathastu – *tataasthu* – so be it

Tattva – essence, element

Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman

Teeka – *teekaa* – virmillion applied to the forehead

Teera – an arrow

Tej – *te`ja* – brightness

Tejasvi – *te`jasvee* – brilliant, bright

Thakurji – *thaakurjee* – Bhagwan

The three loka – Swarga, Prithivi and Patal

Titiksha – *titikshaa* – serene endurance

Traahi – cry for help

Tripta – satisfied

Tripti – satisfaction

Trishna – *trishna* – yearning, thirst

Tritapa – *tritaapa* – three kinds of suffering, mental, physical and given by divine forces

Turiya – the fourth state of being one with the Supreme

Tyagi – *tyaagee* - a Sadhu, one who renounces

Uchchhrinkhal – unrestrained

Uddhar – *uddhaara* – upliftment, salvation

Upadesh - *upade`sha* - teaching

Upadhi – *upaadhi* – something that is superimposed

Uparati – lack of interest in worldly desires

Upasaka – *upaasaka* – one who does upasana

Upaveda – *upave`da* – a subordinate Veda

Vachan – words, a comment

Vada-vivada - *vaada-vivaada* - controversary

Vadh – killing

Vahan – *vaahana* – vehicle, a mount to ride

Vaidya – practitioner of Ayur Veda

Vaikunth - the realm of Bhagwan Vishnu

Vairagya – *vairaagya* – detachment, disinterest for worldly matters

Vaishnava – worshippers of Vishnu Bhagwan

Vaitarni nadi – *vaitarnee nadee* – the river called Vaitarni that a jeeva has to cross after leaving the shareer

Vajra – a thunderbolt

Vakta – *vakta* – the speaker

Vakya – sentence, statement

Valkal – bark garments worn by ascetics

Van – forest

Vanar – *vaanara* - monkey

Vanavasa – *vanavaasa* – to live in the forest

Vandanam - saluting, bowing down

Vani – Saraswati, the goddess of speech, speech

Vansha – lineage

Vanshidhvani - the sound of the flute

Vara – a boon

Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra

Varsha – *varshaa* – rain

Varun – the Devta of water

Vasana – *vaasanaa* – avid desire, lust

Vasu – a class of demi-gods

Vatika- *vaatikaa* – garden

Vatsa – my child

Vatsalata – *vaatsalataa* – motherly love

Vatsalya – motherly love

Vayu - air, wind

Veer – valiant, valorous

Veer-rasa – the feeling of valor

Vibhu – the all pervasive Supreme Being

Vichar – *vichaara* – deep thought

Vidhata – *vidhaataa* – Brahma, who ordains destiny

Vidhi – the correct method

Vidvan - *vidvaana* - scholar, learned person

Vidya – *vidyaa* – learning, right knowledge

Vighna – obstacle

Vignan – *vignaana* – acquired Gnan

Vigraha – Bhagwan's form

Vihit – ordained, prescribed by the Shastras

Vijay – victory

Vikar – decay

Vikar – *vikaara* – six stages of decay from birth to death

Vikas - *vikaasa* – expansion, growth

Vikshep – *vikshe`pa* – disturbance, confusion

Vilakshan – different

Vilakshan - wonderful, extraordinary

Vimal - pure, faultless

Viman – *vimaana* – an air plane

Vinash – *vinaasha* – destruction, ruin

Vinay – humility

Viraha – the pain of separation

Viranchi – Brahma, the Creator

Virat – *viraata* – Bhagwan's Universal form

Virat Purusha – *viraata purusha* – the Universal form of the Ishwara

Virati – indifference

Virodh – opposition

Visarjan – relinquishing

Vishay-sukha – sukha derived from vishays

Vishesh Gnan – *vishe`sha gnaana* – special Gnan

Vishuddha – absolutely pure, pristine

Vishvas – *vishvaasa* – trust, confidence

Vishwa – the gross world

Vishwakarma – *vishvakarmaa* – the engineer of the Devtas

Vivaksha - intention

Vivarta – variable

Vivek – *vive`ka* – discrimination, to separate the transient from the eternal

Viyoga – separation

Vrajabhoomi – the area around Vrindavan

Vrata – self-imposed discipline

Vritti – mental inclination, propensity

Vyakaran – *vyaakarana* – Sanskrit grammar

Vyakrita – *vyaakrita* – analyzed

Vyakti – individual

Vyaptigraha – *vyaaptigraha* – pervasion

Vyashti – the individual

Vyatirek – *vyatire`ka* – distinction; difference

Vyavhar – *vyavahaara* – behavior, social interaction

Yagna – a worship of sacrifice, offering oblations while chanting mantras

Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire

Yagnopaveet – the ritual of getting the sacred thread

Yajamaan – the person who pays the Brahmins for doing some ritual

Yaksha – a class of demi-gods, attendant of Kuber

Yakshini – a female Yaksha

Yama Raj – the Devta who punishes a jeeva for his paapa

Yama-niyam – self imposed disciplines

Yoga - attaching yourself to Bhagwan

Yojan – a distance of about two miles

Yoni – species